
The Christian East

A QUARTERLY REVIEW DEVOTED TO THE
STUDY OF THE EASTERN CHURCHES

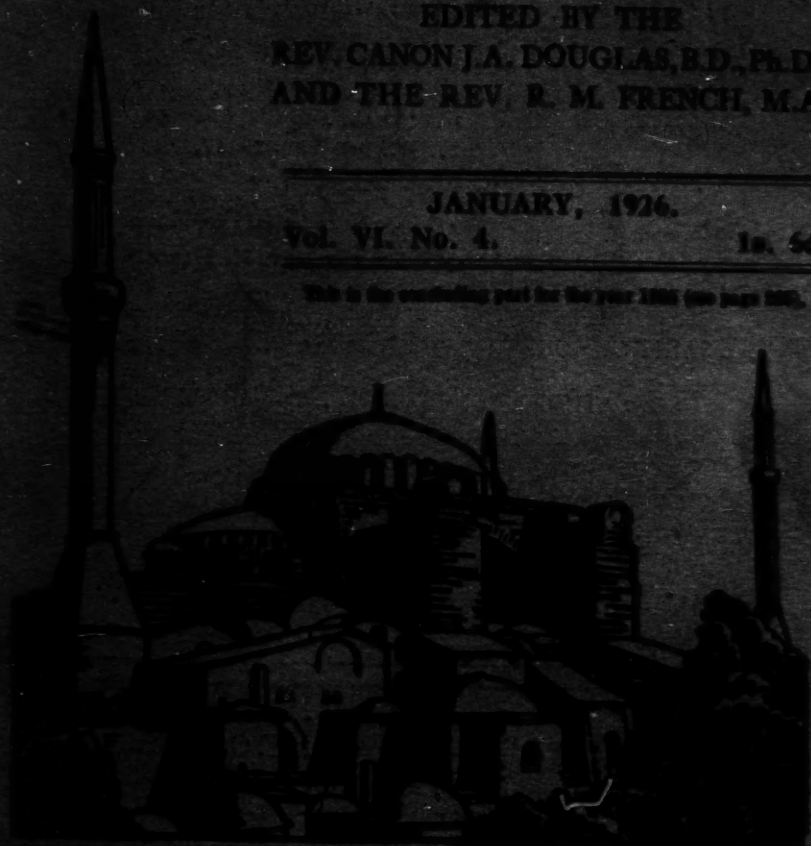
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+ Ο Κωνσταντινουπόλεως Βασιλεύς.

HIS ALL HOLINESS, THE ECUMENICAL PATRIARCH, BASIL III.

The Christian East

A. AND E.C.A. ANNIVERSARY.

IT is sixty-one years since J. M. Neale and the other stalwart visionaries who dreamed of Reunion stubbornly, when there was never "a rainbow in the sky," founded our mother society, the famous Eastern Church Association, and nineteen years since, thinking their parent a bit sleepy, the Revs. H. J. Fynes-Clinton, R. F. Borough (who is still one of our secretaries), Dr. Dearmer, and a few others of us, grumbled brightly in a tea shop after an E.C.A. meeting and with the Archimandrite Teknopoulos—R.I.P.—Zeus-like, gave birth to the Anglican and Eastern-Orthodox Churches' Union. Finally, it is nine years since, under the leadership of Mr. Athelstan Riley, the mother and daughter amalgamated and became the Anglican and Eastern Churches Association.

The annual reports of E.C.A. and A.E.-O.C.U. societies before and after 1916 contain abundant material for the historian, but neither in their record of work accomplished nor in the pregnancy of reasonable hope for the future, is any one of them equally rich with that which our present General Secretary is engaged in drafting for 1923-25.

The period with which he is dealing is noteworthy not only for events of first importance for Reunion, such as the Nicæan Commemoration of last June, the Stockholm Conference of August, or for many historical happenings in the Near East, such as the erection of the Rumanian Patriarchate, the death of the Confessor Patriarch Tikhon, and so on. It is marked also by great developments in A. and E.C.A.'s history—*e.g.*, the two Anglo-Catholic Pilgrimages with their effect upon the ordinary Anglican, the acceptance of the office of Patrons of it by the Patriarchs Damianos and Photios and other Eastern hierarchs who had been cold towards it, and so on.

Among these pleasing *memorabilia* the 1925 anniversary has a significant place. Thus on Tuesday evening, Nov. 17th, we sang *Te Deum* in Southwark Cathedral, the Diocesan (Dr. Garbett) himself preaching to us a noteworthy sermon. On the Wednesday Dr. Goudge, Canon of Christ Church and Regius Professor of Divinity in the University of Oxford, preached for us at All Saints', Margaret Street, the famous choir of which church sang the Eucharist in a

fashion which was exquisitely beautiful. In the evening of the same day, Earl Beauchamp, K.G., presided at an open meeting in King's College, London University, when the speakers were the Bishop of Winchester, Lady Surma d'Bait Mar Shimun, Regent of the Assyrian Nation, and Father Izvolsky, of Brussels, a former Ober-Procurator of the Russian Holy Synod. The season and the weather kept down the attendance, it is true, but, as Canon Douglas declared, the platform was "historic." The Chairman was a notable British "elder statesman"—a K.G., a former Governor of Australia, leader of the House of Lords. The Bishop of Winchester is the second in dignity of the suffragans of Canterbury, and is pre-eminently to-day our "Reunion Bishop." Who does not know Lady Surma? and Father Izvolsky's distinction as a statesman—he was ordained after the War—is likely to be matched as an ecclesiastic. Further, Sister Margaret, from whom, as successor to the work of the Grand Duchess Elizabeth, we printed an article in September, spoke to us. Add the fact that Mr. Riley was there as the link with the eighties and the driving force of the twenties, and Fathers Puller, Heazell, Sir Henry Lunn, and many another who has done or is doing fine work, and Canon Douglas' term will be seen to be fitting.

We reprint the *Church Times*' summary of the King's College speeches.

THE BISHOP OF WINCHESTER'S SPEECH.

The Bishop of Winchester made a speech characteristic of his wide breadth of vision in regard to reunion. "Any meeting," he said, "which is designed to promote the reunion of Christendom ought to command the attention and support of all earnest Christians. We shall only influence the great course of European politics when we can speak as a united Church. By our disunion we put a weapon into the hands of those who wish to put politics and morals into separate compartments. In these days people are quite disposed to look at these questions from a moral standpoint. The cause which brings us here is not only momentous but one which we desire to see commanding a much deeper general interest.

"Of all the avenues towards reunion there is none more hopeful than the avenue with which we are concerned this evening. There has been a certain amount of impatience at the slow response to the great Lambeth Appeal, but I do not think that it is reasonable to expect history to move quite so fast, and I venture also to think that the slowness is not a sign of weakness. It is quite true that the conversations with the leaders of the Nonconformist bodies in England have come to an end for the time being, but that is no indication of any set-back to the great movement of reunion in that direction. The leaders of that movement have gone as far along the road towards agreement as they can at present, and it is impossible for them to go any further until the main body behind them has

reached the same point. Therein lies one of the greatest tasks of the Christian leaders in England. As for reunion with the East, we meet in an atmosphere not of flimsy optimism but of solidly based encouragement, for I suppose that the movement has made more progress in the last two years than in the twenty years before them. That is due to the quiet, persistent work of this Association, and of men like Bishop Gore and Canon Douglas at home, and Bishop MacInnes and Bishop Gwynne in the East. The mere mention of the service in Westminster Abbey, in commemoration of Nicæa, is enough to make us realise the difference in outlook between to-day and even five years ago, and the recognition of our Orders shows what a long step we have made upon the long road towards mutual understanding."

The Bishop went on to refer to the eminence given to leaders of the Orthodox Churches in the great Conference at Stockholm. He continued: "I do not envy the task of a Patriarch or a Bishop in the Near East at the present time in dealing with people who, even if they know the elements of the Christian religion, have not learned to apply them. But our advance along this line of approach towards reunion is not calculated to delay but to help and to encourage our advance along other lines. Our advance towards Rome is not going to be hindered by our advance towards the Orthodox Churches, and the same applies to the Free Churches. We are seeking a closer co-operation with a Church that is essentially Catholic, and with which even stout Protestants can find points of contact. And the three roads will, not in our time but in the providence of God, one day converge. Anything that I can do to advance the progress of the Church along this extraordinarily interesting road will be done."

THE PRINCESS'S SPEECH.

Lady Surma d'Bait Mar Shimun, Regent of the Assyrians, delivered her speech in Syriac, which was interpreted by Fr. Heazell:—

"We do not forget," she said, "that the English Church, through its Archbishop, has long been a great friend to our Church in Kurdistan. This has been shown chiefly through the band of devoted priests sent out to our people during the last thirty years. The efforts of these priests and laymen have been greatly blessed by God, as is shown in the type of educated clergy they have raised up through the Assyrian deacons' schools and by the education given to the lay people of our nation through the village schools.

"But since 1915 two-thirds of our nation have been lost through war, disease, and famine. While every other nation has been allowed to find a place on the earth in which to live, and so rise above their poverty caused by war, our people have been kept in suspense since the Armistice, and are still refugees and wanderers on the face of the earth.

"We look to England to see that justice is done to our little nation. For a thousand years our nation has possessed villages, lands, and churches in Kurdistan. We were in the country long before the Turk; and in the years before the War there were no Turks settled in the country south of the disputed frontier line. The Turkish language was not spoken anywhere south of Van, except by a few Turkish officials who were sent as petty Governors. The Assyrians are a brave, noble and upright people, deeply attached to their Faith and their Church. To-day, they are being squeezed out of existence by the cruel hand of the Turk in the same way that he destroyed the Armenian nation.

"Only two months ago the Turkish troops invaded Christian villages in Goyan, driving out the people who lived there. This happened while the frontier line was being considered at the Geneva Conference. These people are now in great poverty, without food and clothing, and with no houses to dwell in.

"It is for these people that the Archbishop and Sir Henry Lunn have recently made an appeal; and I ask all here to see that that appeal for the refugees of last year from Tkhuma and Tyari, as well as for the present number, meets with a generous response.

"The presence of British administrative officers, guiding the young State of Iraq, has been a help everywhere. Order has been very largely restored, justice has been administered, and such things as sanitation and those matters which concern our health have been improved. To give one instance: water, the best of all blessings, has been brought in a plentiful supply to such cities as Mosul.

"In the work of keeping order, the Government has had the assistance of many of our people who have enrolled themselves in the Assyrian Levies. Every British officer I have ever met has told me what an excellent force the Assyrian Levies are, and how well they do their work under British officers. During the War thousands of our people fought side by side with Indian troops and helped to drive out the Turks. Is it for this that we are to be punished? Those men who were the allies of the British in the Great War expect to be treated with justice when the war is over. We are only asking for the same treatment that has been granted to every other nation. The name of England stands high in the East as a just and fair nation. If at this time England does not keep her word and carry out the mandate entrusted to her, she will sink in the eyes of the Eastern nations as one who no longer cares for the suffering and oppressed: then the Turk and other Moslem nations will think that England has neither the power nor the wish to fulfil her honourable obligations.

"I hope this meeting will help your Government in understanding how important a speedy settlement of this question is to the life of our nation. May God help England always to defend the right!"

THE COUNCIL OF NICÆA.

A SERMON BY THE LORD BISHOP OF SOUTHWARK, PREACHED FOR
A. AND E.C.A. IN SOUTHWARK CATHEDRAL, 17TH NOV., 1925.

"And the Apostles and the elders were gathered together to consider the matter."—Acts xv, 6.

SIXTEEN hundred years have passed since in the large and prosperous city of Nicæa some two hundred or more Bishops gathered together to consider a matter of vital import to the Christian Faith. A parish priest with the desire of making the doctrine of the Incarnation more easily understood by simple people had been teaching that as a son is born later in time than his father, so there had been a time when the Son of God was not, and though prior to and above all other created things He had been nevertheless created by the Father. The simplicity of the teaching rapidly made it popular. It spread rapidly. It was expressed in popular verses sung in the streets and in the market places. The Bishop of Alexandria attempted in vain to check the rising tide of a movement which he and many of his fellow Bishops saw might ultimately prove fatal to the Christian faith. Local synods failed to check the spread of this false teaching. There was danger lest this might rend the Church. To avert this the newly-converted Emperor Constantine summoned a General Council to declare what really was the faith of the Church.

The history of the Church shows how frequently from the people there have arisen doctrinal and devotional movements which have had to be curbed or checked by those in authority as hostile to truth. The popular mind is ever seeking for that which is both direct and simple, and often, therefore, has expressed itself in the demand for devotion or doctrine which is more simple than true. Such demands for change in the statement of doctrine or devotional innovations must be judged by the Catholic test, if they are to be defended as Catholic, of *semper, ubique, ab omnibus*. To submit Arianism to this test the first General Council was summoned. We cannot be too thankful that God the Holy Spirit guided His Church to deal with this problem in this manner. Other methods might have been adopted. The Emperor might have condemned the movement as illegal and have set himself to suppress it with the weapon of force, and a fatal precedent would have been made of the State defining the doctrine of the Church. Or individual Bishops might have endeavoured in their own diocese to deal each in his own way with it. But a Bishop, acting in isolation, or as one of a small group, might have been mistaken as to what was really the mind of the Church, and the result would have been chaos, for in one diocese or province Arianism

would have been accepted or tolerated, in others condemned and suppressed. Through a General Council it was possible to discover the mind of the Church. True, the Council which met was mainly Greek in its composition, only six Bishops came from the Latin-speaking world. But it was sufficiently representative to be able to declare authoritatively the Faith which the Church had received.

We thank God, therefore, in this our Commemoration for the fact that this Council was held. It pointed the way in which in the days to come disputes and controversies in the Church could be solved. It set the seal of the whole Church on the method of consultation and deliberation which long had been adopted locally. The prestige which the Council of Nicæa has had for sixteen hundred years, strengthens the hands of all those who are working for the restoration of Synodical Government. A Bishop is not given by his Consecration the gift of infallibility; through prejudice, ignorance or misunderstanding he may err in his decisions; his clergy may hesitate to obey some ruling he has given for fear it be not in accordance with the mind of the Church. But the Bishop speaks and directs with an almost overwhelming moral authority if he can show that his clergy in Synod agree with him in his decision, and that his rulings are in agreement with the decisions of the Bishops of the Province. Some have sometimes spoken as if the Church must wait in uncertainty on most disputed questions until another General Council is held. All that is essential to faith is found in the Scriptures, and in those early Councils whose decisions met with universal acceptance: for the claim of a General Council to authority is only justified by the subsequent acceptance of its conclusions by the whole Church.

In the East and in the Church of England we are convinced that God the Holy Spirit gives His guidance to the Bishop and priests of local or national Churches when in prayerful and solemn deliberation they meet together to discover His will on matters of faith, discipline and worship: though they have not the power to depart from or to contradict either the teaching of the Scripture or the decisions on matters of faith of those early general Councils which subsequently received universal recognition.

And next we thank God not only for the summoning of the Council but for its clear and uncompromising affirmation of the belief of the Church in Jesus as its Lord and God. Arius and his supporters presented their case in the name of logical simplicity. But simplicity and edification have sometimes proved to be dangerous rivals to the austerity and grandeur of the Christian Creed. If their doctrine had been accepted, the Church would have been committed either to the belief that there were two Gods or to the sanction of the worship of a created being. The difficulty of dealing with the situation was increased by the way in which the Arians were ready to give terms, definitions and interpretations different from that given by their

fellow Bishops and by the ordinary grammarian. To make a declaration and secretly to interpret it in a sense different to that which it holds to those who impose it, is a failing which unfortunately has not been confined to the Arians of the fourth century.

St. Athanasius vividly describes the difficulty of finding a definition which could not be explained away. "When the Bishops said that the Word must be described as the True Power and Image of the Father, in all things exact and like the Father, and as always, and as in Him and without division," the Arians were silent, "being put to shame by the arguments which were urged against them, but, instead, they were caught whispering to each other and winking with their eyes, that "like" and "always," and "power" and "in Him" were, as before, common to us and the Son, and that it was no difficulty to agree to these." The Council had to find some term which would state so definitely the eternal nature of the Son and His union with the Father that it would exclude all ambiguous interpretation, all dishonest quibbling. This was discovered in the word *homo-ousios*—of one substance. Modern thinkers sometimes criticise this term on philosophical grounds. "No human language is capable of expressing adequately divine truth; its success must be relative; but the fact remains that sixteen centuries have failed to suggest any alternative term to express so fully and completely our belief in Jesus as God. Of one substance with the Father means, "The inmost being of the Father, His Very Self." Once for all it rules out as incompatible with the Christian Faith all attempts to explain the personality of Jesus as One who was the noblest of men, as One who by His goodness became God; it proclaims Him as "God of God, Light of Light, Very God of Very God, Begotten, not made, Being of one substance with the Father, By whom all things are made."

The Creed we use day by day is not identical with that drawn up by the Council: its present form comes through the Council of Constantinople from the Church of Jerusalem, but it enshrines the central teaching of Nicæa: it is rightly called the Nicene Creed, for the very words and the spirit of the great Council are found in its doctrine of Christ. The city of Nicæa of Roman days has long vanished, save for a few ruins; its last Christian survivors have of late been cruelly massacred; but its message of faith and life in Jesus who is both God and Man, has come down to us through the long centuries, and at each Eucharist Christendom both in the East and in the West still unites in making it its central Creed.

The teachings of the Creed have survived the changes of centuries. But this is not the case with all that was enacted at the Council. The Creed was not the only result of its deliberations, with all the weight and solemnity given to them by the first General Council there went forth twenty Canons. Many are ignorant even of the fact that this Council promulgated Canons. At least half of these Canons

are no longer observed. In this there is to be found a striking lesson of the importance of a due sense of proportion. The Creed deals with what is vital to the Christian Faith, and so it has survived revolutionary changes in thought and life.

The Canons dealt with questions of administration, discipline and worship, and they have lapsed with changed conditions. The substance of the ancient Creeds must never be changed; to surrender them would be to withdraw from Catholic faith. But Canons are on a different plane, they have no essential elements of permanence; unlike civil law, which must be repealed, they become void through desuetude, especially when a contrary custom has grown up. Some Canons may survive for centuries, but Canon law is no fixed and rigid code, it is fluid and elastic, it changes as the living Church adapts itself to and expresses its mind on the new circumstances of every century. But while many of the Nicene Canons have long been ignored or forgotten, the Council still lives in the Creed, for in it we have that on which our faith is built. Let us not to-day, in our anxiety to secure or to defend that which is only secondary in faith or practice, fail to give right emphasis to the central facts of the faith, which are rejected by, or unknown to, great multitudes of our contemporaries. Too often we dissipate our energies in the advocacy of pious opinions, while we take for granted that the foundations of the Christian Faith are accepted. Nothing to-day is further from the case. The greatest need of the Church to-day is for its life and teaching to convince mankind that Jesus Christ is not only a perfect and beautiful character, who has given to us by His example and teaching some vision of the character of God, but that in Him we see God, and that He claims not merely our reverence, but our adoration and love as our Lord and our Saviour.

Thanks be to God then for this great Council and its Creed. Our commemoration of it this year has taught us afresh how much we owe to the Eastern Churches and how much we have in common with them. Vivid in the minds of some of us here is the recollection of how in this Church only a few months ago patriarchs and revered representatives of the East joined with us in our worship. Year by year we are drawing nearer one to another. Prejudices and misunderstandings are gradually vanishing. Thank God for all that has been done, for all the progress towards Reunion that has been made. And with the quickening of this sense of fellowship in the faith there burns more brightly within our Church the white flame of sympathy for the Eastern Churches in the terrible suffering they have had to undergo. Their martyrs are not of the past but of the present. Our profound sympathy and earnest prayer go to the Russian Church, which has had of late its roll of martyrs inscribed with a multitude of fresh names. I see it has been stated that in the past two years 1,200 of its Bishops and priests have been murdered. Under Turkish

rule massacres of Christians during the last ten years have reached a height of horror unequalled before in the blood-stained history of that barbarian race. It is a hideous blot on Christendom, a terrible reminder of how division makes it impotent, that to-day there are Christian girls held as slaves and branded like cattle by their masters in Turkey, that Armenians are dying of cold and hunger, that Assyrian Christians in nakedness and want are still uncertain of their future safety. It is our bounden duty to make it clear beyond all dispute that as Christians we shall refuse to surrender again our fellow-Christians to their age-long persecutors, and as far as lies in our power we will send what help we can to save from starvation and exposure to the bitter cold those Assyrian Christians who have trusted to our honour, and have preserved their faith through centuries of cruel persecution and bitter tribulation.

EAST AND WEST.

A SERMON PREACHED BY CANON H. L. GOUDGE, D.D., REGIUS PROFESSOR OF DIVINITY IN THE UNIVERSITY OF OXFORD, FOR THE A. AND E.C.A. IN ALL SAINTS', MARGARET STREET, W., ON WEDNESDAY, NOV. 18TH, 1925.

"And the word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the Lord did choose, He hath cast them off? Thus do they despise my people, that they should be no more a nation before them. Thus saith the Lord: If my covenant of day and night stand not, if I have not appointed the ordinances of heaven and earth; then will I also cast away the seed of Jacob, and of David my servant, so that I will not take of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and will have mercy on them."—Jer. xxxiii, 24-26

THERE are, brethren, two characteristics of the Hebrew prophets which are very remarkable. First they are profound believers in the abiding purpose of God. What God purposes, He purposes indeed; quite certainly His purpose will be fulfilled. But, secondly, this confidence of theirs never brings with it any illusions as to the facts of the present. They see the sins of the people of God just as they are; they see the judgments which have fallen, or have still to fall, just as they are. They are perfectly aware that, when the world "despises" the Church, and is sure that its end is near, the world has strong justification in almost all which the eye can see. Thus, when their faith triumphs, as it always does triumph, it is not because they do not see the facts; it is because they are sure of the divine purpose, and know that God cannot deny Himself. Death, and nothing but death, they may see all around them; death physical, death moral and intellectual, and death spiritual. Yes, but God can give life out of death. He "callethe the things that are not, as though they were"; and, when He calls, they come.

I.

Consider for a moment the circumstances under which the words of our text seem to have been spoken. The people of God, "the seed of Abraham, Isaac and Jacob," seemed to the outward eye utterly

doomed. To the overwhelming force of the world arrayed against them what resistance could they possibly make? In the first place, the Church was divided against itself. To the outward eye there was no such thing as one Church, or people of God. There were two distinct and separate kingdoms, that of North Israel, and that of South Israel, almost as often at war with one another as with the heathen, and at times willing even to accept heathen aid in their attacks one upon the other. Jeremiah might speak of the Church as one; that was a matter of faith. But the world spoke of "the two families"; that was the matter of fact. In the second place, even had the Church been united, it was only the power of God which could have saved it. The land of Israel was situated midway between the vast Empire of Assyria or of Babylon to the north and east, and that of Egypt to the south. Directly the great armies moved, Israel was sure to go down. Indeed, when Jeremiah wrote, in the north the blow had already fallen. North Israel had been overwhelmed by the Assyrians. Jeremiah, it is true, speaks of the house of Israel. But, strictly speaking, there was no longer a house of Israel. North Israel, once much the larger section of the people of God, had no longer a king or government of its own; its people, by methods which the East still knows only too well, had been slaughtered, or deported, or driven into exile; those that remained were but a handful living among a hostile population. Moreover, so far from the people of Southern Israel being able to help their brothers, there was every reason to fear that the house of Judah would soon be in the same case. Though Assyria had fallen, Babylon had taken its place; and Babylon, though a less brutal power than Assyria, was an even stronger one. Jeremiah had no illusions about the immediate future of his own Church and people; they too would go down. What says the world? Once it had felt that there was something strange and uncanny about the people of Jehovah; Jehovah was a very great God, and it might be wise to let His people alone. But the old dread has now passed away. "The two families," the world says, "which Jehovah did choose, He hath cast them off." The world despises God's people; it has ceased to account them a nation. But does Jeremiah despair? Certainly not. God has chosen this Church to fulfil His purpose, and therefore it must live to fulfil it. That is as certain as that day follows night, as certain as the laws of Nature themselves. "Thus saith the Lord: if my covenant of day and night stand not, if I have not appointed the ordinances of heaven and earth; then will I also cast away the seed of Jacob, and of David my servant, so that I will not take of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and will have mercy on them."

II.

My brothers, at our festival to-day I need hardly apply the prophet's words. Surely they apply themselves. The Church Catholic has its life absolutely continuous with the life of God's people of old. If we wish to see how well grounded was the prophet's confidence in God's word, how true it was that He had not cast away the seed of Jacob, and of David His servant, one need only look at the Catholic Church to-day. It is built upon the faithful remnant of God's people Israel; its patriarchs and bishops fulfil Jeremiah's promise of an unbroken line of rulers: God has "caused our captivity to return," and has indeed had mercy upon us. For it is not Israel after the flesh, not the Jews, to whom the Old Testament promises belong, but Israel after the spirit; and Israel after the spirit, St. Paul teaches us, is nothing else than the Church Catholic.

But how do we stand to-day? Might we not have hoped that with such warnings before us as the Old Testament supplies, and with such an assurance as St. Paul gives us that the things that happened to God's people of old "happened unto them by way of example," and were written for our admonition—might we not have hoped, I say, that the Church would at least have avoided the more obvious roads to disaster; and, if it proved unfaithful, would at least have proved so in a different way? But what says history? What was the Great Schism but the Church reproducing in the division of East from West the old disaster of the division of North from South, God's people once more turning away from their conflict with the world to an internecine conflict with one another? What was that degradation of the Church's life both in East and West, which followed the influx of heathenism into the Church in the fourth century, but an almost exact parallel to that practical acceptance by Israel of the Canaanite religion and morality, against which the prophets of the Old Testament thunder without ceasing? Or, once more, what was that deplorable reliance, which we see both in East and West, not upon God, and obedience to His will, but upon wealth and position and the support of the kingdoms of the world, but that old reliance upon the kingdoms of the world which Isaiah and Jeremiah alike denounce? Schism within the Church, the acceptance of heathen standards of morals and religion, reliance upon the world—it is these things, after, as before the Lord's coming, to which our disasters have been due. If to-day the world has no sense that the Church in East and West is the sacred people of God, if it finds little or nothing "numinous" about us, if it speaks of us as "two families" for which God has no longer any use, we must not complain that some strange thing has happened to us. There has never been any power of the world ranged against any part of the Church of God, from which God could not have protected us. The trouble is that we have lost our

mutual love, our Christian standards and our trust in God ; and so we have not been protected. But, though all this be so, God has not cast off His people. His purpose for us stands sure. While day and night succeed one another, while the laws of nature stand firm, that purpose will never be laid aside, though it may lie dormant. God can give us life from the dead : He can cause our captivity to return, and have mercy upon us. Only, as Jeremiah says, we must acknowledge our iniquity, as we make our prayer for restoration. " We acknowledge, O Lord, our wickedness and the iniquity of our fathers : for we have sinned against Thee. Do not abhor us for thy name's sake ; do not dishonour the throne of Thy glory : remember, break not Thy covenant with us."

III.

My brothers of the Anglican and Eastern Churches' Association, how can we and Eastern Christians help one another? Too long there has flowed between us "the salt estranging sea"; in our reaching forth our hands one to another to-day, what hands shall they be? The hands of fellow-believers? Yes, certainly that. Jesus is God, "of one substance with the Father." But the hands, too, of fellow-penitents. We will remember—we will build upon our common faith. But we will remember, too, our common unfaithfulness, remember from whence we are fallen, and repent, and do the "first works"; and so tread hand in hand the way back to God. If we are brothers in Christ, why have we been separated all these centuries and yet been so little ashamed of our separation? Did not He, Who is "of one substance with the Father," say that we were to love one another as He had loved us? Why together have we called Him "Lord, Lord," and together not done the thing that He said? That is why we must be reunited—because He wills it, because He commands it, and not that we may present a "united front against Rome." No abiding union was ever based, or can ever be based, upon a common hatred; it can only rest upon a common love. If we desire union with the Christian East, and the Christian East desires it with us, it must be because we desire to be "perfected together in the same mind and in the same judgment" with all Christ-lovers throughout the world. Again, if we have a common faith, why have we set aside the standards of our Lord to follow the standards of the world? We may be very orthodox; but the moral standards of Eastern Christians in some ways shock Westerns profoundly, and the moral standards of Westerns in some ways shock Easterns profoundly. We must be united, that we may help one another to recover the Christian "Way";—united, not to drag one another down, but to lift one another up.

[3] Once more, how about that reliance upon the powers of the world, in which both we and our brothers of the East, if I mistake not,



HIS BEATITUDE, EL TOURIAN,
Armenian Patriarch of Jerusalem.

have so greatly sinned, and from which we have both so terribly suffered? What has the arm of flesh done for either of us? What is it ever likely to do?

Do not let us for a moment encourage our brothers in the East to suppose that intercommunion with us will mean their protection by the British Army and the British Fleet. It will mean nothing of the kind. Let us tell them the truth. Real Churchmen are but a small minority of the English people. They have never in the past shaped national policy, nor are they likely to do so in the future. The confusion of politics with religion, and especially of nationalism with religion, has been ruinous in the East as with ourselves. What we and our brothers of the East must alike recover is faithfulness to God and reliance upon Him. English Christians may help those of the East by their alms and by their prayers, but only God can cause their captivity to return. It is for this that we shall pray, at our Eucharist to-day, and as their fellow-penitents. As we think of the sufferings, known and unknown, of our brothers in the East, we do not rebel against the ways of God, nor do we think ourselves better than they. We remember our Lord's words—"Think ye that these Galileans were sinners above all the Galileans, because they have suffered these things? I tell you, Nay: but except ye repent, ye shall all in like manner perish."

THE ARMENIAN CHURCH AND SEMINARY OF ST. JAMES, JERUSALEM.

BY THE REV. H. HAROLD BUXTON.

FROM the Jaffa gate it is only a few minutes' walk to Mt. Sion—the same area, by tradition, as the ancient Sion, the city of David. On the north end of the mount, *i.e.*, the south-western area of the city, is the Armenian quarter, one of the four districts into which Jerusalem is divided. Here it is we find the Cathedral Church of St. James, the official residence of the Patriarch, the convent or monastery with its seminary attached, the Library and Museum and extensive gardens. Beyond these is the Convent of the Armenian Sisters, whose chapel, the Chapel of the Angels, marks the site of the palace of the High Priest Annas. According to the tradition of certain ancient fathers, a church was built here in honour of the Holy Angels who covered their faces when their God was struck by a servant of the High Priest. It has been commonly held that this insult was offered to our Lord in the house of Annas.

The house of Caiaphas is a little further down on the southern end of Mt. Sion outside the walls, where is also the ancient burial

place of the Armenian Patriarchs. And close to this latter is the Holy Cenacle, the scene of the Last Supper, and of the descent of the Holy Ghost.

From the fifth century the Armenians have retained their important position in the Holy Land, and have preserved right down through the ages their jealously guarded rights as guardians of certain of the Holy Places ; notably at Calvary, at Bethlehem, at the Holy Sepulchre, and Gethsemane, where their privileges are shared with those of Greeks, Latins, and Copts.

Considering the general interests of the Armenians, it will readily be seen how important is their Patriarchate in Jerusalem to-day. In the first place the Supreme Patriarch or Catholicos at Etchmiadzin finds himself isolated from the rest of the world through the circumstances of Soviet rule, and although he is in no sense a prisoner of the Bolsheviks, yet it is impossible for him to function freely as the spiritual head and leader of his people, dispersed throughout many lands as they are to-day. Furthermore, the Patriarchate in Constantinople is more or less in abeyance, for the Turks have expelled almost all the Armenians from the country, and the well-known seminary of Armash, near Ismid (Nicomedia) lies in ruins. And Sis, another famous ecclesiastical centre, dating from the days of the Armenian kingdom in Cilicia, has been utterly destroyed. The fact is that Jerusalem is the one historic centre of Armenian Christianity, which has survived both war and revolution, and is renewing its life and activity once again.

Happily for the Armenians an eminent scholar and divine is at the present time holding office in Jerusalem. Yechiche Tourian is an ex-Patriarch of Constantinople and is universally esteemed among Armenians. He is a man of firm but gentle character, and is known as a writer and thinker of distinction. He speaks both French and German, and keeps *au courant* with the thought and literature of the West. It is interesting to recall the circumstances of his election. The Patriarchate in Jerusalem had been vacant for more than 10 years when Monsignor Tourian came to be appointed in September, 1921. His election took place under the British mandate, and, in consequence, had to be confirmed by His Majesty in London. The consecration took place at Jerusalem in November, 1921, in the presence of the High Commissioner, the Governor of the city, and the heads of the various rites.

The Anglican Bishop in Jerusalem is in constant and most friendly intercourse with the Patriarch, and on the occasion of the recent Anglo-Catholic Pilgrimage, Dr. Russell Wakefield, late Bishop of Birmingham, with a deputation of priests and laity, including the Dean of Winchester, Canon Douglas, Fr. Napier Whittingham, etc., paid a formal visit to His Beatitude, and presented him with an address, expressing the deep sympathy which all Anglicans feel with

the Armenians in their tragic losses and uprooting. We were all impressed with his quiet dignity and courage, and quite a number of our pilgrims came to realise for the first time the wonderful witness which has been shown for Christ and His kingdom by the Gregorian Church. We did not lack evidence of this either at Jerusalem or at Beyrout, or elsewhere, for at almost every stopping place we were confronted with those terrible refugee camps, speaking more loudly than any words could do of the suffering which has been endured.

No visitor to Jerusalem ought to miss at least one visit to the Armenian Church of St. James. It is beautifully kept, and by common consent the cleanest building in the city. It is under the special care of a Bishop Sacristan, Mesrop, who was consecrated at Etchmiadzin, unhindered by the Soviet Government, as recently as September, 1924. The Cathedral is built on the spot where by tradition St. James was beheaded in the year 44 A.D. by order of Herod Agrippa I., grandson to Herod the Great. According to the monk of St. Sabas (615 A.D.) the monastery was ravaged by the Persians, and the earlier church was destroyed. The present church was constructed about the middle of the 12th century.

A simple vestibule (not the original narthex) gives access to the church, whose interior is most dignified and beautiful. Its ground plan is a square. Four massive pillars support eight arches and a remarkable dome of great height and beauty. One of the first things to strike a visitor is the blue tiling. The walls and pillars are cased, up to a height of seven or eight feet, with rare tiling of blue faience. We have mentioned the remarkable blue tiling of this church. Tile-making was originally a Persian art, but when the Shah Abbas exiled the Armenians from Julfa to Asia Minor, they carried the art westwards, and became famous for the making of porcelain, glass, etc. The best work came to be associated with Kutahia, a small town near Angora, the ancient Kotéyum in Phrygia. Rich carpets from Asia Minor and Armenia lend additional warmth and colour to the general effect. The three altars and the woodwork above each are elaborately carved and gilded. In the choir the most conspicuous object is the ancient seat chair, inlaid with mother of pearl, which bears the name of "St. James' Throne." Not even the Patriarch himself may use this; but on St. James' Day he stands in front of it and gives his blessing, with one hand resting on its arm. The ostrich eggs which hang in graceful curves between the arches are a minor but beautiful form of decoration.

The little Chapel of the Martyrdom, built into the north wall of the Cathedral, is a lovely little shrine; pilgrims go in and kiss the floor where the saint rendered up his life.

On the north side of the church are two small chambers, respectively the Sacristy and the Treasury. This latter (the Gantz, as it is called in Armenian) is shown to only a very few privileged visitors,

two of us, Canon Douglas and the writer, were so fortunate as to view it with the Sacristan himself (Bishop Mesrop), and with Bishop Papken, formerly in U.S.A.

To anyone with an eye for colour the altar frontals were a perfect feast. Lovely greens and reds worked into gold, and the designs very free from stiffness, were a joy to behold. Most of them date from the period 1600 to 1750. The workmanship is extremely delicate and loving, each of the Mysteries being shown in very original designs in embroidery.

As to colours, I am told that at Etchmiadzin there is no fixed use. But at Jerusalem there is a more or less definite tradition, namely, red for Easter, Pentecost and Martyrs; white for Ascension and Christmas; green for Apostles; and blue for festivals of Mary; yellow for ordinary days.

We saw a gorgeous specimen of a Pallium (Yémporon or "Porourar" in Armenian) with embroidered representation of the Passion. The "Gonkuer" is the square case worn by Eastern prelates, signifying the shepherd's bag which hangs at his right side. It is worn by the two Catholicoses and by the Patriarch of Jerusalem only at the Great Entrance in the Liturgy; at Ordinations; and occasionally in processions at the Church of the Holy Sepulchre.

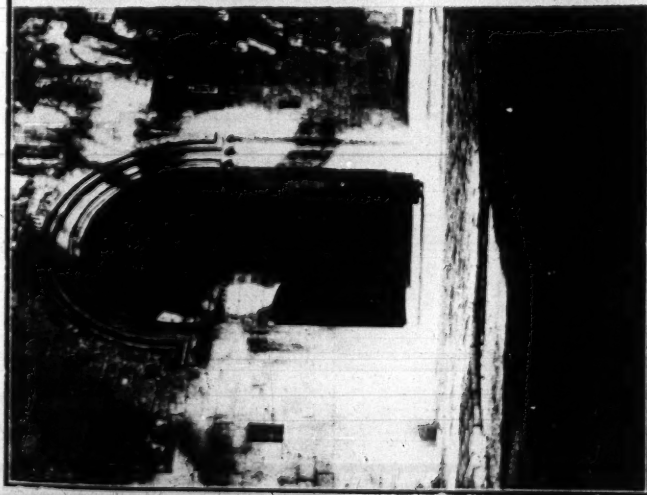
A very rich mitre (Tak), worth hundreds of pounds, with representations of each of the 12 Apostles (Arakyal) was brought out for our inspection. This mitre was said to have belonged to Grigor, Armenian Patriarch of Jerusalem in the 16th century, and styled the "Chain-bearer." His convent being in debt and the people backward in giving, he adopted a novel method of obtaining alms. Bound in heavy chains like a prisoner, he proceeded to walk the streets, and refused to go home or to remove the chains until sufficient alms were collected!

A beautiful manille (Pazban), used by Johannes, Patriarch of Constantinople, was dated 1735. Morses and girdles, worked in enamel and precious stones, revealed the wealth of the Treasury as much as any other articles. The episcopal rings were exceptionally fine, as was to be expected—as likewise the episcopal crosses. A cross (Khatch) of green jade, inlaid with pure gold, was particularly fine. We were also shown a large piece of the True Cross, which is rarely exhibited to visitors.

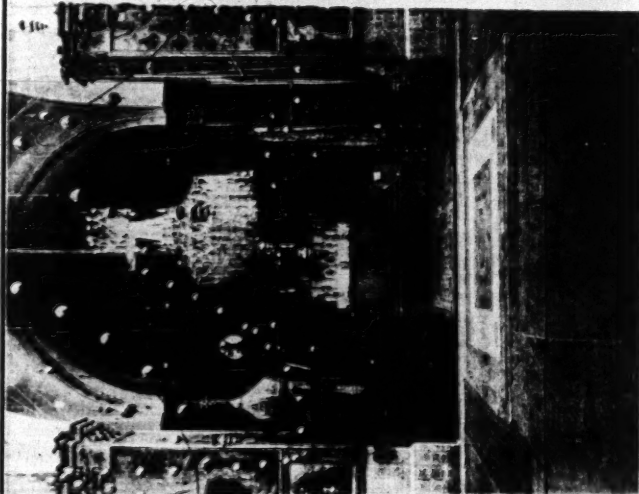
The chalice is, of course, a good subject for special design and ornament. One of these, enamelled with pictures of the four Evangelists, called for our special admiration; also the crosier, given by King Hetum (13th century), consisting of a single piece of jade from 3 to 3½ feet long, with gold top.

In the Treasury itself there are three altars, dedicated respectively to SS. (Sourp) Minas, Sourp Haroutioun and to Sourp Sarkis, where are preserved the relics of many saints. In the Sacristy are also

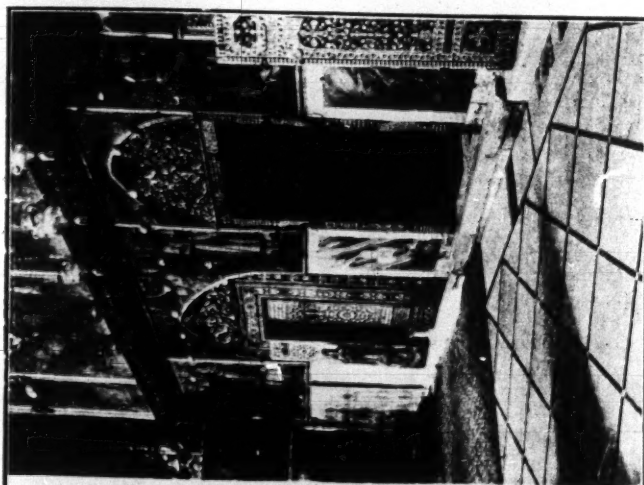
THE ARMENIAN CATHEDRAL OF ST. JAMES, JERUSALEM



MAIN GATE.



CHIEF ALTAR AND "ST. JAMES' THRONE."



ENTRANCE TO CHAPEL OF THE MARTYRDOM
OF ST. JAMES.

three altars, to St. Stephen, St. Cyril and St. Gregory. The vestment chests are worth an hour in themselves . . . they contain 60 sets of vestments for the Patriarch alone.

The Library would require an article to itself to do it elementary justice. Here one can only state that it is housed in the Chapel of Theodorus. This chapel has a remarkable altar and carved screen. Being unused for worship, the chamber forms an appropriate repository for the more valuable MSS., particularly those of the ninth century. For ceremonial purposes at the altar, their church is very rich in gospel books and service books of all kinds. A MS. made at Sis in Cilicia for Queen Keranne, wife of Leo II. (Rupenian family), is dated 711 (Armenian era), *i.e.*, 1262 A.D. It is a copy of St. Matthew's Gospel, written by the scribe Avetis and illustrated by the famous illuminator Thoros Roslyn. Thoros was undoubtedly the greatest illuminator of his time. "*Influencé par l'art occidental, dans les miniatures où il montre un rare talent personnel, il révèle une richesse d'imagination, un sens de l'harmonie des couleurs, une finesse de dessin extraordinaire dans l'ornementation des frontispices et des images marginales, où l'on voit le tempérament ethnique fusionner l'esthétique orientale et celle de l'Occident en un ensemble harmonieux.*" (Tchobanian.)

No one acquainted with the facts is likely to doubt that there is a critical period ahead for the Armenian Church. The present leaders are qualified for their posts. There are strong men among them. But a large proportion of them are old, and have borne the stress of an unprecedented crisis. Where are the men to succeed them? For 10 years past it has been impossible to recruit or to train men for the ministry. The whole nation has passed through the fiery trial of war, famine, deportation, massacre and revolution. One in every four of the whole nation has perished, and of the various professions the clergy has suffered more severely than any other. It is, therefore, of prime importance to find, and for the Church to set to work without delay to secure young men of the right kind, with genuine vocations, and to begin their training at once. Patriarch Tourian being the man he is, was one of the first to see the need, and no sooner had he assumed the reins of office than he set to work to establish a school for clergy, at Jerusalem.

The present arrangements are as follows. Both a preparatory school and a seminary have been opened. In the school are 26 boys, chosen for the most part from the orphanages which are accessible to Jerusalem. This fact has its disadvantages in that these future priests have known little or nothing of a stable home or of family life. On the other hand, they are selected with great care from the best material available. They have entered upon a five years' course, which is intended to bring them up to a high school standard, more or less equivalent to Matriculation at an English

University. It is hoped that upon completion of the school course most of these boys will enter the seminary.

The seminary has been opened with four students, all of them in the first year of what is to be a three years' course. They average in age about 22 years.

The scheme of study has been drawn up on western lines, and embraces, of course, dogmatics, philosophy, ethics, Old and New Testaments, Liturgies, and the history of religions.

The staff is a strong one, and it is of special interest to us that an American priest co-operates with the Patriarch in this revival of theological training. Bishop Papken, who is an Armenian prelate well known in America, and who paid us a visit in London last year, is Superintendent of both school and seminary. Working with him is the Rev. Charles T. Bridgman, an exceedingly capable and devoted clergyman sent from New York by the American Episcopal Church about 18 months ago. Be it noted that this is only one instance of a remarkable development of American Church activity of recent years in the Near East. Our sister church is taking up work in many fields, Palestine, Mesopotamia, and elsewhere . . . work which must result not only in closer fellowship between our respective sections of the Anglican Communion, but which must also establish more intimate ties between the American Church and the Churches of the East. In this connection it is impossible not to mention the name of Dr. Emhardt, for it is due to him more than to any other single individual that this development has come about.

Here then is our American brother, acting as one of the staff of Bishop MacInnes, and residing at St. George's Cathedral, devoting his best time and effort to the upbuilding of an effective ministry for the Armenian Church.

On the regular staff at the seminary is the Rev. Guregh Vartabed, familiarly known as Father Cyril, a good priest and a good friend, and a man of real learning. His home was in Calcutta, and he has been spared a life of horrors and of bitter memories, and for this reason and on account of his natural disposition he carries with him a certain quiet joy which is catching.

There is plenty of hardness about the life of the students, though there is room for improvement in their devotional training. The offices in the Cathedral begin at 4.30 a.m. and last for two hours. Six hours daily are devoted to lectures. At 3 p.m. the evening offices are commenced. All these offices are long, too long for real concentration. Moreover, they seem to be cold and uninspiring, and to us the absence of Communion and Liturgy and its restriction to Sunday is a loss for which there is no substitute.

We close this brief account with the earnest prayer for continued growth and blessing under God for the Armenian Church seminary at Jerusalem.

THE SAINT OF CORFU.

BY E. KEPHALA.

ST. Spiridion was born at Trimythous, some time between the years 253-260, of a well-to-do family of shepherds, and received a good education ; on reaching manhood he did not, however, forsake the calling of his fathers.

On reaching man's estate, Spiridion married ; but his wife died, leaving him with one daughter, and, deciding to enter the ministry, he was ordained priest.

When the See of Trymithous became vacant, by popular acclamation Spiridion was elected Bishop, and fulfilled his duties in this capacity as a protector of the weak, a comforter of the distressed, and a guardian of the Christian Faith. Being humble-minded, he went on foot through his diocese. To those who remonstrated that what he did was a great fatigue, he replied smilingly, " For a man who used to lead flocks of sheep, these journeys on foot are but mere play."

So great a favour did this holy Bishop find in God's sight that, during a drought which scourged the island of Cyprus, his prayers of intercession were heeded by the Almighty, and the people were saved.

Spiridion, as Bishop of Trimythous, attended the first Ecumenical Council at Nicæa, in 325 A.D.

When the Emperor Constantine fell dangerously ill at Antioch he sent for Spiridion, and was healed by his prayers. Owing to this, and other manifestations of divine aid, Spiridion was credited as being a miracle-worker. And it is as such that he is described by Gelasios at the Council of Nicæa, in an account which Nicolas Bulgaris gives as follows : " In proof of the fact that God taketh the wise in their own craftiness, and that His kingdom is not in word but in power, this single-minded, holy old man silenced and subdued that great philosopher Areios, who conducted himself most excitedly and arrogantly in this peaceful assembly, and, hoping to prevail by his diabolical power of speech, insisted on disputing the truth concerning the Holy Trinity as proclaimed by the Bishops. Meanwhile the venerable Bishops, considering his simple-mindedness and want of learning, tried to dissuade Spiridion from interfering, lest he should incur the derision of the malicious enemies of the truth. But a brick which Spiridion held in his right hand was suddenly hurled to the ground, and lo ! a stream of fire and water burst forth from it, thus demonstrating in a simple way the Trinity in Unity : the Father in the earth, the Son in the water, and the Holy Ghost in the fire."

There is an epigram by Barbesius, written in Latin :

" Spiridion laterem, dum dextra strinxit, ab ipso
En subito bellus exiit, ignis, aqua.
Sicque Patrem terra, unda Natum, Pneumaque flamma
Ostendit, trinum simplicitate Deum."

He is reported to have worked several other miracles during his later years, which he spent in Cyprus, where he died on December 12th, 350 A.D. The body was exhumed a century later, and placed in a sumptuous tomb in the church at Trimythous, dedicated to his memory. The exhumation took place, according to the ancient chronicle, as follows :—" A sweet-smelling exhalation proceeded from the tomb, which led to the body being exhumed and kept for two hundred years in the church, until the day when Cyprus fell into the hands of the Saracens, and the venerable remains were conveyed to Constantinople."

The connection between St. Spiridion and Corfu commences at the fall of Constantinople, 1453, when a Greek priest, living in that city, and possessed of wealth, was determined to save the relics of both St. Spiridion and St. Theodora.

Placing the two bodies in sacks of straw, on a mule's back, he managed to reach the parts of Epirus in Western Greece, which lie opposite to the island of Corfu. After remaining three years in the village of Paramythion, he finally reached Corfu, where he deposited the sacred remains of the saints in the church of St. Michael.

George Kalochairetes bequeathed to his two sons, Philip and Luke, the charge of the sacred remains of St. Spiridion. Philip, who was a priest, eventually inherited, on the death of his brother Luke, the sole charge ; and he showed at first some inclination to send the remains to Venice, which he visited for that purpose in the year 1489. Eventually he abandoned the idea, at the request of the people of Corfu ; and on his death his daughter, who in 1525 married into the noble family of Bulgaris, in her turn became possessed of the saint's relics.

Since that day, this charge has been handed down from father to son, the eldest son of the Bulgaris family always becoming a priest in order to retain in the family the succession to this office of priest of the church of St. Spiridion.

The husband of Asimene Kalochairetes, Stamatios Bulgaris, first built a church at San Rocco, to house the remains, which was dedicated to the saint. To this church the body was transferred from that of St. Michael.

An attack on Corfu by the Turks under Sultan Suleiman II. in 1537, caused the Bulgaris family to seek safety for the saint's remains, at a church in the fortress, that of the Holy Anargyroi. Whence, at the conclusion of the siege, and after the Turks had been successfully

repulsed, the saint's remains were transferred back to the church at San Rocco. By and by, this church at San Rocco was demolished, owing to the new fortifications erected by the Venetian Republic round the town. First the body was taken to the church of Saint Nicholas of the Strangers at Goritza, where it remained until 1545. Meanwhile the church of St. Spiridion in the town had been erected, so that in the same year, the sons of Asimene Kalochairetes-Bulgaris, to whom the sacred remains had been bequeathed by their mother, deposited them in this church.

In this beautiful church, in a sumptuous tomb, there lie to this day the remains of the saint whose hand signed the articles of faith at Nicæa sixteen hundred years ago.

The church itself is situated among the narrow winding streets of the town of Corfu, and it has a wonderful Eikonostasion, with some wonderful old Eikons. The tomb itself is a mass of silver. Under the glass are visible the face and hands of the venerable saint.

Many people go there to do reverence, and offer up a prayer; or light a wax taper before the shrine. Curiously enough, the Mohammedans of Albania, opposite Corfu, also bring their votive offerings. It is thought that they are the descendants of Christians converted under persecution. Processions take place in Corfu four times a year in remembrance of the delivery of the island from dire calamities averted by the intercession of the saint.

Chroniclers of the sixteenth century describe how the town of Corfu was suddenly attacked by the plague, which was raging in the other Ionian Islands. The inhabitants became desperate, until they thought of the wonder-working saint. Hurrying to the shrine, they prayed him to intercede with God Almighty on their behalf.

"Many of the victims," says Marmaras, "saw the saint appear to them in a dream, who promised them deliverance; thereupon they were suddenly restored to health. While the disease prevailed, a small lamp was seen to hover at night over the tower of the church of St. Spiridion, and was constantly observed by the night sentinels of the fortress opposite. By degrees the number of cases so diminished that by Palm Sunday the disease had entirely disappeared. For this reason a procession was held on Palm Sunday, the body of the saint being reverently carried outside the church."

The people sent a petition to the Venetian authorities, dated June 24th, 1630, for an order that every year on Palm Sunday the body of the saint should be carried in solemn procession round the town. The Venetians concurred, and the procession started from the door of the bell-tower of the church of St. Spiridion. After passing through the principal streets, it reached the outer gates of the fortress, crossing the market-place, thence returning to the church, where the body remained exposed for three days.

Prior to this, there had been a procession of much older date, each

Easter Eve, in remembrance of the delivery by the saint of the island from famine. The legend says that, "On a day dedicated to the saint, which was also Easter Eve, the island being short of food, there appeared in the port ships laden with food. These ships, though destined for other ports, had been guided thither by St. Spiridion, who appeared in a dream to the captains. Thus guided, they proceeded to Corfu, and the inhabitants celebrated the Easter festival very joyfully, the saint having provided them with food."

A Byzantine chronicler describes "How the saint's body was exposed every year to the view of the faithful in the Queen City (Constantinople) and, while the multitude assembled, the divine service was celebrated most magnificently, the Patriarch himself officiating, and the Emperor attending."

There is a hymn also, composed by Emmanuel Chrysolaras of Constantinople (*temp.* John Palæologos II., 1419-1448), which is always sung at the festival of St. Spiridion on December 12th.

The third procession in honour of the saint is held on August 11th, in commemoration of the island being saved from the Turks by the saint. The decree of the Venetian Governor, Andreas Pisani, dated the 31st March, 1717, describes how the fortress of Corfu was besieged by the Turks, and how the protection of the saint over the island became apparent. "For the enemy struck their camp suddenly and hurried away, leaving their artillery, war materials and their baggage behind them. Through the intervention of the saint the island was saved. On August 11th a great procession, with a Litany, was ordered to take place, at which the clergy, the public representatives, the authorities of the town, and the whole of the city should be present."

It was also decreed that a salvo of guns should be fired, and a silver lamp be hung and kept alight in front of the tomb of the saint, for which the oil was to be provided out of public funds.

The following is the legendary narrative: "There being a war between the Venetians and the Turks, the bold General of the infidel Hagarites (Turks), after occupying the Peloponnesus, conceived the plan of subjugating Corfu also. Thus in the year of our Saviour 1716, on the 24th June, the infidel hordes suddenly appeared before the town, and besieged it by land and sea. From the beginning of the war they oppressed the town and the citizens with fire and sword, and after fifty days the barbarians resolved to concentrate their forces on Corfu. Then all the faithful besought the help of the saint, day and night, with tears and groanings; for, while the Corfiotes were awaiting wholesale destruction by the barbarians, at early dawn there appeared to the enemy our great father Spiridion with a mighty heavenly host, holding in his right hand a sword flashing lightning, and furiously pursuing them. So they fled,

through the invincible power of our Lord God, on the fervent intercession of the wonder-working of St. Spiridon."

The fourth procession in honour of the saint is held on the first Sunday of November.

As in previous cases, it was sanctioned by the Venetian Government by an order in Council bearing the date of 29th October, 1673.

"In the year of our Lord 1673, an infectious pestilence having ravaged farms, towns and villages . . . this miracle-working saint brought deliverance, effecting a sudden and entire recovery of all the afflicted. Most wonderful to relate, on July 13th, the anniversary of the miracle worked on blind Thomas, behold, there happened a second miracle. The pestilence ceased, as if in the twinkling of an eye."

During the days of the Venetian and French occupation the officials of the ministration took part in the procession and furnished an escort with a band. The British administration continued the custom by sending a military escort with a band. In the year 1837 the British representative, Lord Douglas, at the command of the Queen herself, informed the Greek Archbishop that in future this custom would cease. The people of Corfu were, not unnaturally perhaps, incensed at this order, which appeared to them in the light of a slight; also as a lack of respect towards their ecclesiastical ceremonies, which had been honoured by Venetians, French, Russians and English themselves until then.

Some of the more intolerant of the Greeks endeavoured to prevent the procession passing in front of the Palace, on the balcony of which stood bareheaded the High Commissioner with his suite. The opinion of the moderates prevailed, however, and the enraged officials, in order to revenge themselves, threw the candles they were carrying, taking aim at the High Commissioner himself.

The result of this decree, prohibiting the English band from accompanying the procession, proved in the end beneficial for Corfu. The Corfiotes founded the Philharmonic Society in 1838, which succeeded by the year 1840 in forming a band of its own, in order to accompany the procession of their Patron Saint. The band was a really good one, and made its first appearance in public at the procession of November 14th, 1841.

Henceforth, and to the end of the British occupation, in 1863, the local gendarmerie with its officers in full uniform accompanied the procession of the saint, the Greek Philharmonic Band marching at its head.

THE OLD CATHOLIC CHURCHES AND ANGLICAN ORDERS.

BY THE REV. C. B. MOSS.

THE question of Anglican Orders was not raised in Holland before the Vatican Council. No doubt the Church of Utrecht assumed that the Roman practice of re-ordaining converts from the Anglican churches was justified.

Ignatius von Döllinger, the leader of the opposition to the Vatican decrees, believed that Anglican Orders were valid. The Anglican Bishops of Ely, Lincoln, and Maryland were present at the first Old Catholic Congress in 1872. Many Anglican bishops and theologians, of whom the best-known was Dr. Siddon, attended the Conferences held at Bonn under the presidency of Dr. von Döllinger in 1874 and 1875, together with theologians of the Greek, Russian, and Rumanian Orthodox Churches. The discussions were on questions of doctrine, especially the "Filioque": the subject of Anglican Orders was not discussed.

In 1878 Bishop Herzog visited England at the invitation of the Bishop of Winchester. In 1879 Bishop Herzog confirmed some candidates at Paris for the Anglican Bishop of Edinburgh: and on August 10th, 1879, Bishops Reinkens and Herzog and the Bishop of Edinburgh communicated together at Berne. In 1880 Bishop Herzog visited America, and sat in the General Convention of the Anglican Church as an honorary member.

It appears that in 1883 the German and Swiss Old Catholic Churches offered the privilege of Communion to any Anglican who should ask for it.

On the other hand, in 1878, the Lambeth Conference expressed its desire to help the Old Catholics; in 1888 it offered the privilege of Communion to all Old Catholics in good standing, who should not have contracted marriages contrary to the laws of the Anglican Churches: and in 1897, 1908, and 1920 it renewed this offer. The Old Catholic Church of Holland, however, was still doubtful about the validity of Anglican Orders. A commission appointed about 1894 to enquire into the matter came to no conclusion. A new commission appointed after the War reported that Anglican Orders were undoubtedly valid: and this conclusion was formally accepted, first by the Old Catholic Bishops of Holland, and then by the whole body of Old Catholic Bishops assembled at Berne in 1925. The relations between the two Communions are thus described in a paper published by the Society of St. Willibrord about 1910: "Intercommunion between the Anglican and Old Catholic Churches as organised bodies is at present incomplete; but individual members of either communion are officially allowed by the authorities of both communions

to receive the Blessed Sacrament in each other's churches. The bishops or other ruling authorities on either side of course reserve to themselves the right of judging the fitness of any person to be admitted to communion. This statement applies as much to the Church of Holland as to the other Old Catholic bodies."

From the appended documents it will be apparent that, since the Old Catholics of Holland have now accepted Anglican Ordinations, a great advance to formal intercommunion has been made.

ANGLICAN DOCUMENTS.

REPORT OF THE COMMITTEE OF THE LAMBETH CONFERENCE OF 1888.

"We see no reason why we should not admit their clergy and faithful laity to Holy Communion on the same conditions as our own Community, and we also acknowledge the readiness which they have shown to offer spiritual privileges to members of our own Church. We regret that differences in our marriage laws, which we believe to be of great importance, compel us to state that we are obliged to debar from Holy Communion any persons who may have contracted a marriage not sanctioned by the laws and customs of the Anglican Church. Nor could we, in justice to the Old Catholics, admit anyone who would be debarred from communion among themselves."

Lambeth Conference of 1888, Resolution 15.

(a) This Conference recognises with thankfulness the dignified and independent position of the Old Catholic Church of Holland, and looks to more frequent brotherly intercourse to remove many of the barriers which at present separate us.

(b) We regard it as a duty to promote friendly relations with the Old Catholic Community in Germany, and with the Christian Catholic Church in Switzerland, not only out of sympathy with them, but also in thankfulness to God, Who has strengthened them to suffer for the truth under great discouragements, difficulties, and temptations: and we offer them the privileges recommended by the Committee under the condition specified in its report.

(c) The sacrifices made by the Old Catholics in Austria deserve our sympathy, and we hope, when their organisation is sufficiently tried and complete, a more formal relation may be found possible.

(This resolution was renewed in 1897, 1908, and 1920).

OLD CATHOLIC DOCUMENTS.

I. Letter of the Archbishop of Utrecht to the Archbishop of Canterbury.

Reverendissimo Domino Archiepiscopo Cantuariensi salutem in Domino.

Felices nos habemus qui gratum Tibi nuntiare valemus. Ecclesia vetero-catholica Ultrajectina usque adhuc hæsitabat de validitate

Ordinum Anglicanorum. De facto consecrationis Parkeri non dubitabat, sed de virtute ritualis Eduardi VI., anxia an illud rituale fidem catholicam satis redderet. Post longam inquisitionem seriamque deliberationem, clero nostro consulto, consilium cepimus, quod Tibi hisce litteris notum facimus.

Credimus ecclesiam Anglicanam regimen episcopale antiquæ ecclesiæ semper tenere voluisse atque rituale Eduardi VI. consecrationis formulam validam æstimandam esse. Ideo ex animo declaramus successionem apostolicam in ecclesia Anglicana non defecisse.

Magnam gratiam Tibi deprecans, salutat Te in Domino,

FRANCISCUS KENNINCK,
Archiepiscopus Ultrajectinus.

Datum Ultrajecti, die II. mensis Junii,
Anno Domini MDCCCXXV.

II. Resolution of the Tenth International Congress of Old Catholic Bishops, Berne, 1925, as regards relations with the Church of England.

(1) The Congress is glad to be able to state that friendly relations with the Church of England have been renewed. The question of the Apostolic Succession does not hinder a closer contact of both churches, as the Church of England did not wish to interrupt that succession. The ordinal of King Edward the Sixth can be accepted as a valid rite of consecration.

(2) The Congress requests the supreme ecclesiastical authorities of all Old Catholic Churches to pass a general resolution regarding the validity of the Anglican rite of ordination.

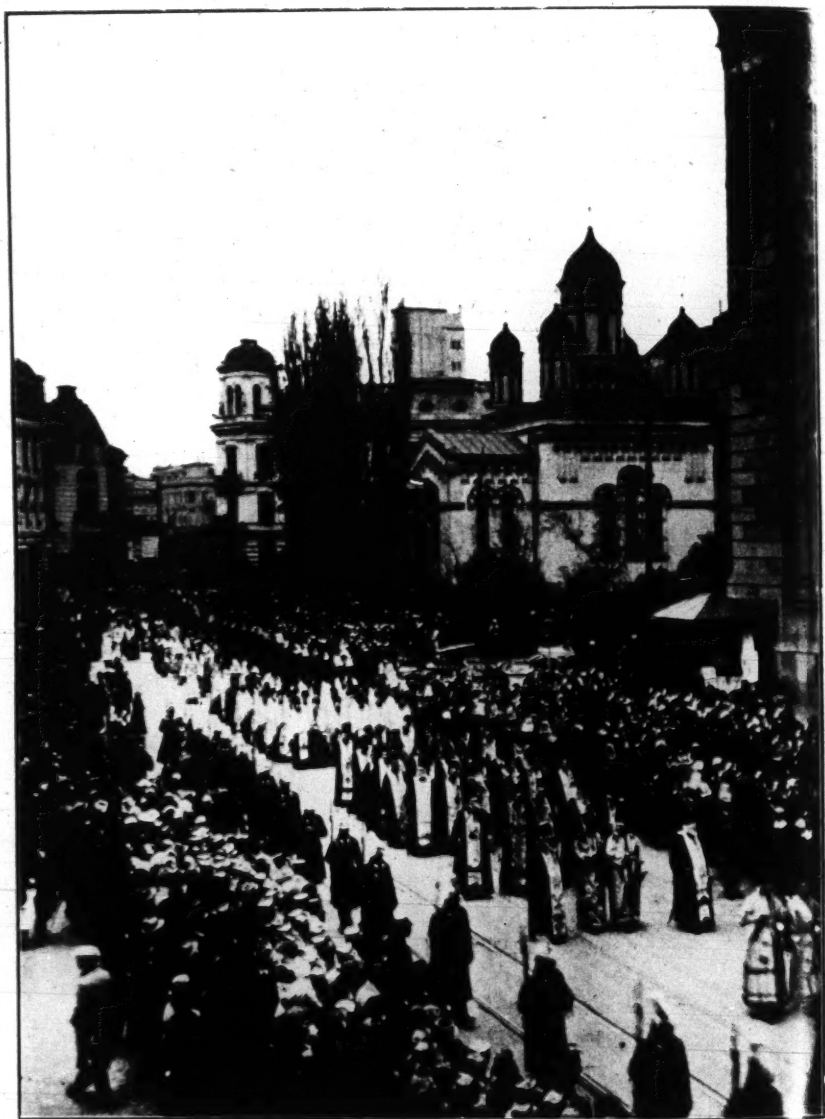
III. Statement of the Conference of Old Catholic Bishops regarding the Validity of Anglican Ordination.

The Conference of Old Catholic Bishops united in the Convention of Utrecht, assembled in their session of Sept. 2nd, 1925, at Berne, in taking notice of the acceptance of the Orders of the Church of England by the Church of Utrecht, fully stands to that decision, which corresponds to former declarations made by Old Catholic Bishops and savants of Germany and Switzerland, and gives expression to the fervent hope of a future more intimate and powerful contact with the Church of England and her daughter churches on a truly Catholic basis.

By order of the Secretary of the Conference,

(Signed) BISHOP ADOLF KURY, D.D

Berne, Sept. 2nd, 1925.



PROCESSION FROM THE METROFOLIA, BUCHAREST, TO THE ROYAL PALACE, ON THE
ENTHRONISATION OF THE PATRIARCH, MIRON CHRISTEA, NOVEMBER 1, 1921.

"Times" photo.

To face p. 19.

CHRONICLE AND CAUSERIE.

OUR readers will be glad that our frontispiece this month is a portrait of the venerable Œcumenical Patriarch, Basil III., who was elected to the perilous vacant Throne of St. John Chrysostom on July 25th last. A scion of the eminent Constantinople family of Georgiades and born in Scutari in 1850, he was educated, first in his native city, and then in Greece. On gaining his Theological diploma at Athens in 1873, he was given the Chairs of Philosophy and Hebrew at Halki and held them fruitfully for seven years. In 1880 he began a series of studies in North Europe, spending several months in London, where he formed his first affection for England and the Anglican Church. Returning to Constantinople in 1884, he took charge of and reorganised the Patriarchal School of the Phanar, where Professor Comnenos, whose funeral oration he lived to pronounce, was his favourite pupil.

In 1887 he was consecrated Metropolitan of Anchialos and in 1889 began his membership of the Holy Synod, which had lasted just 30 years when he became Patriarch. In the same year, he went to Moscow for the Coronation of the Martyr Tsar Nicholas, to whom he was tenderly attached. In 1906 the Turks sacked Anchialos and refused to allow him to return. After a mission to Cyprus, and after ruling the diocese of Monastir, he became Metropolitan of Nicæa, 1910. Of his loving care of the City of the Creed, and of the tragic destruction of the ninth-century Church of the Koimesis, and of the extirpation of his people, we have written much recently.

A fine and distinguished *savant*, a wise and cautious statesman, he is undoubtedly the man for his difficult post, in which God guard and guide him !

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We are glad also to give a view of the Procession at the Enthronisation of His Beatitude Miron Christea on November 1st, as first occupant of the revived Patriarchate of Ungro-Vlachia, or All Rumania. Representatives of all the autocephalous Churches were present, and among them our old friends the Metropolitans Hermanos of Sardis, secretary of the Synod of Constantinople and Anthony of Kiev. The Procession is shown in the enclosure of the Metropolia, the ceremony taking place three-quarters of a mile away in the Royal Palace in the presence of the King, the chief officers of the State, etc. We hope soon to give our readers a portrait of the new Patriarch and a sketch of his career and personality.

The Russian Spiritual Academy in Paris may well be termed a Widow's Mite creation. Read the old stories of the stoic patience in bitter privation of the 18th-century French émigrés. Much the same may be written of thousands of Russian nobles and professional men in exile to-day. And yet, it is these very people, who in their proud penury have determined to keep alive the light of their lamp and have given and given every farthing of which they could stint themselves to set up this theological college. One of our editors, who has the privilege of being a member of the Academy's governing body, was there last month, and was surprised at the fine type of work being done. The Academy is housed in the pre-war German Schools, the upper story of the main building of which has been turned into a church, in which a daily Liturgy is celebrated, and the lower into dormitories, class and living rooms for the students. The Professors and Clergy, among whom are men of distinction, such as our recent visitors, Bishop Benjamin of Sebastopol, and Professor Serge Bulgakov, and as Professor Bergaiev, live in the German masters' house. The students are limited at present to 28, and have their dormitories, classrooms, etc., in the lower part of the school house under the church. Professors and students share a common kitchen, and everything is on the simplest basis. The purpose of the Academy is as much to give young Russians who are entering an ordinary secular life a liberal education in an Orthodox atmosphere as to train candidates for the priesthood, and it should be noted that three-fourths of the students now in the *Rue de Crimée* have not at present found vocation to the ministry. Anyone who reflects will see the inestimable value the Academy must have for the Russian nation in these days. Its purchase and equipment have been a labour of charity. Its inception was a brave venture of faith. To maintain it on the scale of to-day needs £2,000 per annum. *Funds in hand or promised are sufficient to carry it on only till February.* Could the Anglican Church better show its sympathy to the Russian Cause than by mothering this work? The Russian Clergy Relief Committee has opened a fund for it. If all the readers of the *Christian East* sent 5s. to the Hon. Sec., 8, Finsbury Square, E.C., as a New Year's gift, and promised the same for the next three Christmases, they would be reducing the Academy's financial year by one month.

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The full acceptance of Anglican Orders by the Old Catholics, past relations with whom are summed up in an article in our present issue, is a matter of satisfaction to us, not because our belief in their validity needs to be reinforced by anyone's recognition, but because intercommunion is impossible without the mutual acceptance of ministries. The Orders' question out of the way, Reunion becomes much easier.

The Greek Parliament, it will be remembered, accepted a revision of the Organic Law of the Church of the Kingdom of Greece in 1923, by which the government of the Church passed to its rightful canonical holder, the Great Synod. Rumour is very busy that the present dictatorship intends by order of the State to reverse this Enabling Act, and once more to make a small body of bishops, chosen by the State, the supreme central ecclesiastical authority. If this is done, General Pangalos will lose sympathy for his government outside Greece. It is strange that the modern Western European State should imitate the mediæval Divine Right monarchies in grasping at power through the Church. Thus in the recent Concordat between the Vatican and Lettonia, it is stipulated that before the Lettish R C. Primate's appointment his name must be submitted to the Lettish Government. We shall soon have M. Kamenev demanding the same in regard to the Patriarch of Moscow, or Sgr. Mussolini in regard to the Pope. Kemal has seized already the privilege as to the Œcumenical Patriarch. Something may be said for the old rights of the Austrian Empire at a Conclave, our own King's power of nomination to English bishoprics, and so forth. After all, they were assumed by, and conceded to, the head of a State which identified itself with its Church. But in the secular state the President, etc., may be atheists, or what not. We trust there will be no back-sliding in the East.

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Ignorance, which is the natural mother of alarm, was, we imagine, the cause of the *crise des nerfs* into which the Westminster Nicæan Commemoration has thrown the editor of the *Tablet*—a once dignified Roman Catholic London weekly—and has kept him up to the present. Fearing apparently that the occasion would witness an act of formal intercommunion of the Anglican and Orthodox Churches, and greatly disliking their comity and amity, he began by an histrionic appeal to the two Patriarchs not to soil their Orthodoxy by the contamination of the Abbey. When they and their Russian fellow-delegates laughed politely at him, and said that they knew all about us poor Anglicans, our divisions and so on, he printed an article (July 4, 1925), entitled "Two Hoaxes," in which the impudent question was boldly posed: As a film producer had hoaxed an artillery colonel into bringing his men to be filmed as part of an ordinary story film, had the Anglicans hoaxed the Patriarchs into the Abbey? When the false coin, implicit in that query, had been nailed to the counter, he transmuted his busy solicitude from a zeal for their Orthodoxy into a zeal for their personal integrity. He had heard "rumours"—much though we have enquired, we have found no one else who has heard a whisper of them—that there was some "finance" at the back of the visit. In the "rumours" there was said to be more than the

defraying our Russian visitors' out-of-pocket travelling expenses—the payment of which the Editor expressed his gracious passing as proper. As to what that "something" was or might be, no wild horses could drag out of him, nor would he give it any tangible shape whatever. As he held, his business was to give Orthodox or Anglicans an opportunity to deny in generalisation the scandalous fruit to which he could only give publicity as an anonymous generalisation. To credit the fact that though one of our Editors, speaking with knowledge, tried in a two months' series of letters to convince him that there was—as there is—nothing but inventive and malevolent imagination in the rumours for the propagation of which he had lent his paper, you must read the *Tablet*. If we spend space on the business, it is, because once started, a lie gets repeated, and it is possible that, small though its circulation is, some of our readers may have heard of the *Tablet's* articles. It will be enough to have said what has been said above. There is no fire behind the *Tablet's* malodorous smoke. Its Editor has been charging about like a *deliganli*, like an insensate wild horse, who has invented a mare's nest. So much for the *Tablet*.

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To turn from the camp follower to the General. We rejoice to learn that Dom Louis Beauduin has begun to make Mont César, near Iouvain, a centre at which Reunion may be discussed in the atmosphere of Malines without compromise of principle and in the spirit of charity. The account of the conference organised by him at the end of October makes fine reading. Cardinal Mercier himself opened it with an address full of courage and attraction. Among the speakers was the Uniate Metropolitan of Galicia, Archbishop Andrew Skeptycky, who delivered himself of these words (*Revue Catholique*, Brussels, Nov., 1925, p. 7, 8): "Nous ne nous proposons en aucun cas de faire une propagande, un prosélytisme, même le plus légitime et le plus modéré. Il nous semble même que, quand un de nos frères séparés vient à nous pour adhérer à la foi catholique, cela ne constitue pas un progrès dans notre sens. . . . Il est clair que la cause de l'Union retirera une immense utilité de ce que des orthodoxes soient convaincus du besoin de l'Union, de ce qu'ils s'approchent de nous, partagent de cette unité et puissent, à l'intérieur de l'orthodoxie persuader leurs frères." Approached in the method of that spirit, the whole problem of Reunion becomes different.

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A recent appeal by our Editor brought in over 100 offers to send the *Church Times* weekly to leading Eastern theologians. That is a fine bit of Reunion work. Will fifty volunteer likewise to send the *Christian East*?

be The Rumanian Archbishop of Chishinau and Hotin—i.e., of Bessarabia—sends us the following letter, which he wrote after reading of the Bolshevik bomb outrage in the Cathedral of Sophia. The force of his words is doubled by the fact that Bulgaria and Rumania were recently at war.

A CRY OF ALARM.

Having regard to what is going on in the whole world after the War, to the increase of crimes of every kind, to the loss of respect for the inviolability of human personality, to the desecration of all that is holy, honourable and noble, which has as its foundation the loss of faith not only in Christ but also in God, the Defender of all that is true, good and beautiful, we find, that it is necessary for all on the one hand who believe in God, and for all on the other who believe in Christ, God Incarnate, the Saviour of the world, to unite, forming one front of faith and love against infidelity and hatred towards human culture, art, and civilisation.

Being horrified at the degree of sacrilege, to which the individual, whoever he may be, without God in his heart has attained, that he should put a bomb (the invention of Hell) in the belfry of God's temple, through the destruction of which many innocent human souls have been killed in the holy place, which once was a place of protection and refuge even for criminals; we declare, that we ought not to lose time in forming this front. All who believe in Christ and God must unite, in order that we may not permit the *abomination of desolation* to establish itself in the holy place.

With this conviction we welcome the tendencies of the Anglican Church, and its appeal for the union of the Churches, and we consider it propitious, taking account of the fact that this tendency of the Russians is also the desire of some representatives of the Orthodox Church. If these desires have hitherto had an academic and platonic character, now that Hell so insolently exalts itself against God and His Christ, this should be changed into a definite resolve, that all we who believe in Christ, rising above confessional divergences, should close our ranks and unite for the defence of the deposit of faith in Christ against unbelief in God, of love against hate, of salvation for the soul through faith against murder of the soul through unbelief, and destruction of the spiritual life culture and civilisation.

So may God help us!

GURIE, Archbishop of Bessarabia.

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At St. Philip's, Buckingham Palace Road, on Sunday, Nov. 22nd, after the Liturgy, the following letter to Mr. Athelstan Riley was read

in the presence of the congregation by Mr. Sabline, President of the Russian Church Committee :—

“ Rescript of the Episcopal Synod of the Russian Church outside of Russia.

To the President of the Committee for the reception of the dignitaries of the Greek Orthodox Church in England—**ATHELSTAN RILEY, M.A.**

Having been informed by the President of the Episcopal Council and the Holy Synod of the Russian Church outside of Russia, the Metropolitan Anthony of Kiev and Galicia, about the hearty reception of the dignitaries of the Russian Church during their sojourn in England at the celebration of the 1,600th anniversary of the First Ecumenical Council in Nicæa, the Holy Synod of the Russian Church outside of Russia expresses to you, Mr. Riley, as President of the Reception Committee, and to the members of the same : Canon Dr. J. A. Douglas, G. Napier Whittingham, Rev. Fynes-Clinton, Rev. R. M. French, Rev. E. M. Bickersteth, Rev. Harold Buxton, Rev. Robert Corbould, Dean of Winchester, and Mr. F. J. Hanbury, deep gratitude for the kindness and hospitality towards the hierarchs of the Russian Church and those who accompanied them, and for all care and attention to them.

May God bless your endeavour towards the reunion of the Anglican and Greek Churches.

This rescript duly signed and sealed issued at Sremski Karlovci, Serbia, 11/24th October, 1925. No. 3304.

President of the Episcopal Synod of the Russian Church outside of Russia,

METROPOLITAN ANTHONY.

Head of the Synod's Office :

(Seal.)

(Sgd.) **E. MAKHAROBLIDZE.**

Mr. Athelstan Riley replied as follows :—

“ Monsieur Sabline, Reverend Fathers, Brothers and Sisters, in asking you to forward to the Metropolitan Anthony and the Russian Episcopal Synod my thanks and those of my colleagues for the kind letter which has just been read, will you allow me to address to you a few words? Anyone looking out on Europe to-day must be conscious that the only hope for the world lies in the Christian religion, and the Archbishops and Bishops of England and the Hierarchy of the Orthodox Church are agreed that for that purpose there must be a drawing together of all Christians ; the full force of Christianity can only be exerted in Christian unity. When it became known that the Eastern pre-

lates accepted the invitation of the English Bishops to the Nicene Commemoration, in order to make their visit as pleasant and profitable as possible, we issued an invitation to the chief clergy and laity of the Churches of England and Wales to join a Committee of hospitality. To the 700 invitations sent out only three unsympathetic replies were received—a most remarkable testimony to the warmth of Anglican feeling—and over 400 persons joined my Committee. The Christian religion is, as I have said, our only hope, and you Russians gathered together, Sunday by Sunday, in St. Philip's, know this to be true. If by the grace of God I have one good disinterested deed to the account of my life I feel that it is this: that I have been enabled to help in putting this Church at the disposal of the Russian congregation in London, and I pray Him that at the Day of Judgment this one good deed may be put against my many sins.

There is something else I want to say to you dispersed and afflicted Russians, and I will say it by reminding you of a story from the Old Testament. I do not know whether it is familiar to you: it is very familiar to us Anglicans, for it is read in the course of our Sunday lessons. The prophet Elisha was shut up with a little faithful band in the town of Dothan; all around him lay the armies of the Syrians. 'Master,' said one of his companions, 'what shall we do?' And Elisha answered: 'Fear not, for they that be with us are more than they which be against us.' And the Prophet prayed: 'Open Thou his eyes, O Lord, that he may see.' And the Lord opened his eyes and he saw, and all the mountains round the town were full of chariots and horses of fire. And I say to you to-day in your exile and troubles, when your hearts are sad for your great country, be not afraid; 'they that be with you are more than they which be against you.' You have the blessed Mother of God; you have God's Saints and Angels; they have not forgotten you, and they are sufficient for you. And when you look round this church, and see the icons of the holy ones, and the little lamps twinkling in front of them, think of the chariots and horses of fire; be not afraid; you are in the hands of God; the Lord of Hosts is His Name."

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As is well known, the Russians and, except Constantinople, the ancient Patriarchates keep to the Old Calendar and wait for an Ecumenical Council to authorise that devised in 1923, which the Balkan Churches have adopted. Thus the Greeks kept Christmas on our December 25th, and the Russians on our January 7th. But all Orthodox will keep Easter on the same day—viz., May 2nd.

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Owing to unforeseen circumstances, this issue has been unfortunately delayed, and, although dated January, it is the concluding part for the year 1925, and there will be the four issues for 1926 as usual.

OUR BOOKSHELF.

I. THE ARCHBISHOP OF ATHENS ON ANGLICAN ORDINATIONS.

Τὸ Ζήτημα περὶ τοῦ Κύρους τῶν Ἀγγλικανῶν Χειροτονιῶν.

By Chrysostom Papadopoulos, Archbishop of Athens. Athens, 1925.

WE Anglicans have no doubt as to the validity of our Orders, the famous Bull of Leo XIII. notwithstanding. Of the very few priests of any distinction who have passed on to Rome, some, such as Basil Maturin, are said to have maintained—for the Bull was not an *ex cathedra* pronouncement—their belief in their priesthood and to have submitted to reordination only because demanded of them by the new authority to which they had submitted.

However that may be, the attitude assumed towards our Orders in 1895 by the Vatican has proved assuredly the greatest obstacle for the majority of those among us—and there are some—who, finding scriptural and historic warranty for regarding the Papacy as the providential centre of Unity, might have been drawn otherwise to seek filial Reunion with the Centre at the sacrifice of union with the brethren of their baptism.

That it should be so is not wholly without compensation to one who like myself puts his hopes for Reunion on the drawing together of the sundered parts of the Flock of Christ, and not on the process of individual conversion.

But there again, the Bull, *Apostolicae Curae*, falls like a shadow on the labours even of the Conversants of Malines. How can corporate Anglican Reunion with Rome be possible, if it is to imply the admission of the invalidity of our Orders? Again, the documents published this autumn, reporting the position as to Home Reunion, *i.e.*, as to the Intercommunion of the Anglican Mother Church with those daughter Free Churches which have broken away from her, demonstrate that there is no problem more critical or more thorny than that of the *status* of the Ministries of the Churches which are to unite. That it could be otherwise is impossible. The impatient man in the street may say that when the Anglican suggests that the Free Churchman should submit to an economical form of ordination or the Free Churchman replies that he cannot do so, the postulate is characterised by arrogance or the demur by pride. Human nature is human nature, but in like circumstances the most selfless and the meekest of the canonised could neither have asked nor answered otherwise.

The objective of Reunion is intercommunion, a common mystic Church, and the Ministry is the cardinal of such life.

How can an Anglican to whom the Word and Sacraments are "necessary for Salvation," and who believes that they can be

ministered validly only by a Ministry ordained by Bishops, those successors of the Apostles whom and whom alone he believes Christ consecrated for their tradition, accept lightly as valid a ministry which bears neither the "external marks," the laying on of hands, etc., nor the "internal marks," the purpose of the priesthood, of that succession?

And how can a Free Churchman who has learnt the Power of Christ unto Salvation and has had mystic experience of the Grace of the Saviour in his own Communion, bring himself easily to appear to repudiate the Ministry by which he has found new life and by which he lives?

To say Peace where there is no peace is treachery. Every thinking man must realise that the deadlock is caused by the antithesis of essential principles.

Of course, the problem cannot be insoluble; for God prepares miracles. In His own time and in His own way Christ will justify the law of our hope by the law of His own Prayer; *that they all may be One!*

In the better atmosphere, men of larger heart—and they are to be found in Rome, Malines and Paris—no less than in London, Athens, or Karlowicz—see glimpses sometimes of the rightful road which the Divine Law is making ready, whereby to bring us to the Goal of Unity. But if *we* consider the ground as it is to-day, *we* cannot fail to see that there exists to Reunion no impediment more real or more solid than the Orders question.

Let the critic, therefore, employ a little fairness and a little common sense. The reason why we Anglicans or others concern ourselves or themselves with the Orders question is not that we or they are eager to secure the recognition of our Ministries for controversial purposes or because we or they are doubtful about them in our inner minds. Effective weapons are not to be drawn from that armoury, and the trouble is not that we Anglicans or the Free Churchmen have such doubts but that we and they have so great a confidence as to the validity of our ministries that we cannot consent to compromise it.

The cause of our solicitude is that without the mutual *acceptance* of their Ministries—or without the repudiation of its Ministry, by one of them, *i.e.*, of its past corporate mystic life—no two communions can enter into intercommunion, *i.e.*, can unite.

That is axiomatic, and the horns of the dilemma hold us at present in the case of Anglican Reunion with the Papacy or with the Evangelical Protestant Churches.

We Anglicans have no doubt whatever as to the Consecration of Parker or as to the Church of England having retained the Apostolic Succession, both in intention and in fact, in every requisite, external and internal. The Vatican, however, has declared that we have

lost it. If the Malines Conversations eventuated in full agreement on every other point, that deadlock would remain to be resolved.

Mutatis mutandis it is the same with the Anglican and the Free Churchman. Admittedly we are not a *bloc*, and to assert a quasi-categoric negative is temerarious. But granted that there is an Anglican minority—or, though few would claim the possibility, if you will, that there may be an Anglican majority—which is ready to accept as valid the Free Church Ministries, the Anglo-Catholic and the historic central school of Anglicanism hold solidly to episcopal ordination and a decision of the Anglican Episcopate to accept those ministries would at most be sectional, and would be taken at the risk of disruption. Conversely, no one who studies the mind and temper of the Free Churches can dispute that an agreement on their part to receive episcopal ordination as an authorisation to minister in the united Church would be repudiated by their stalwarts as an impossible compromise.

Schism cannot be repaired by schism.

General Reunion must be surveyed as a whole, and neither in one corner of the field nor from one angle. If with courage and trust, still *festina lente*. Time is an instrument of Him Who restores.

Happily in our special sphere the Orders difficulty not only presents itself relatively as easy of removal, but is in process of being removed. All the world knows that the Ecumenical Patriarchate notified the Archbishop of Canterbury in 1922 that after full investigation his Synod had decided to accept Anglican Ordination as valid, and that he was notifying the other Autocephalous Churches of that decision with a view to their identifying themselves with it. In the past three years the Patriarchate of Jerusalem and the Church of Cyprus have followed his invitation and the Archbishop of Sinai as head of an autonomous Church has acceded to it. Moreover, many individual Orthodox theologians of great weight, such as the Metropolitan Anthony of Kiev, have declared themselves satisfied that our ordinations possess the marks of validity which would justify the Orthodox accepting Anglican priests in their Orders.

But the question is not finally settled.

It cannot be until the whole Orthodox Church, *i.e.*, all the autocephalous churches individually, or a council of them all, endorse the action of Constantinople.

That is well.

In view of the present state of the Near East, *e.g.*, of the chaos in Russia and of the Turkish persecution, as well as of the gravity of the issue, we could not wish that there should be haste or that the adversary should find colour for saying that things had been rushed or action taken on account of alien considerations.

If, and when, the matter is settled, it will be all the better that ample time for reflection and renewed investigation has been taken

and that the acceptance be unanimous, matured and without reservation.

That in all probability it must be so, will be evident from a perusal of the relevant monograph quite recently published, in which Archbishop Chrysostom of Athens surveys the history of the attitude of the Orthodox to Anglican Ordinations and precises their present position in regard to them.

Of itself that monograph is a scholarly, admirable production, worthy of the reputation earned by its author, when Principal of the Rhizariion, of being one of the ablest and most acute, if cautious, of modern Greek theological writers, and no less worthy of his cool, far-seeing statesmanship.

That the Primate of the Church of Greece should be at pains to produce such a work emphasises the importance of his subject, while, needless to say, his personal weight, and the great office which he holds, make his presentment of it authoritative.

As of necessity, and with considerable detail, the first section of his work summarises the Roman challenge of last century to the validity of Anglican Orders and the answers of our apologists.

The Archbishop does not say so explicitly, but it is manifest that on the principles of Orthodox theology he pronounces the attack to have failed.

An English reader may be pardoned expressing surprise at the large number of topical books from Gasparri's *De sacra ordinatione* to Gore's *Body of Christ* which he has used in his investigation, and of the mastery he has of their contents.

In the second section he starts with the statement (p. 24) that from century sixteen to century nineteen, no Orthodox questioned Anglican Orders, and gives several quotations showing that the Orthodox in writing to Anglicans took for granted the validity of their episcopate. During century eighteen, there was little relation between the Church of England and the Orthodox, and when, after William Palmer's celebrated visit to Russia in the forties, communication became more frequent, the Metropolitan Philaret of Moscow, though he confessed that he had made no independent study of Anglican Orders, was inclined to regard them with suspicion, born of the hostility of Latin writers. The attitude of the Greek Patriarchates reflected the same new reserve.

The fact was that at that period the Orthodox were hardly more than aware of the existence of the Anglican Church, credited the description of it as a Protestant sect and had to learn its characteristics before they could reverse that prejudice.

It was thus that in the sixties the Greek theologian Damalas expressed the judgment that without the repeal of the 39 articles the validity of our Orders could not be considered, and that Mr. Hatherly was reordained in 1870 and sent as a priest to Wolver-

hampton, (as a pronouncement of the Œcumenical Patriarchate laid it down) not to proselytise, but to minister to the Orthodox in that vicinity (p. 26). Mr. Hatherly and other proselytes such as the German Overbeck, who, in spite of the prohibition of Constantinople, set to work to found an "Orthodox Church of England," were eager in declaring the invalidity of our Orders, and there are still among us a few of their English proselytes who carry on their tradition. The knowledge of the attitude of their predecessors, however, in the 17th and early 18th centuries, and their natural caution, restrained the Orthodox authorities from expressing an opinion until they had fuller knowledge.

The remaining 40 pages of the monograph recount the successive stages of the investigation which, if not fully, is now approximately complete—the hesitation of Maltsev and other friends of Overbeck, the Bonn Conferences in the seventies, the favourable views of the Russians Sokolov (1897) and Bulgakov (1906), the opinion expressed by Androutsos (1906) that if it could be shown that a consistent current of Anglicanism regarded its priesthood as analogous to the Orthodox, Anglican ordinations could be accepted, the E.C.U.'s Declaration of Faith—a very notable document—answering his questions (1922), Professor Comnenos' brochure vindicating our Ordinal, Episcopal Succession and Sacramental Teaching (1922), and finally its fruit, the decision of the Œcumenical Patriarchate to accept our Ordinations (1922).

If I do not review in detail the Archbishop's exposé of the Orthodox criteria of the question, it is because his monograph is to appear shortly in English.

In conclusion his Grace summarises the position reached thus (pp. 71-73): "The canonicity of the consecration of Parker has never been doubted seriously in the Orthodox Church, and up to the sixth decade of the 19th century Orthodox hierarchs held ecclesiastical relations with Anglican hierarchs, without any doubt as to the canonicity of their episcopate. . . .

"The doubts which have been aroused are due to the 39 articles and to the general nature of the teaching of the Anglican Church as to the Priesthood and Sacraments. The friendly relations subsisting from the beginning between the Anglican and Orthodox Churches and the movement in the Anglican Church towards the recovery of the Doctrine of the Early Church, owing to which the 39 articles are no longer regarded as the basis of teaching or are interpreted in an Orthodox fashion, supplemented by official documents and the opinions of hierarchs and theologians of this Church, have resulted in removing those doubts. In consequence, with but few exceptions, those Orthodox theologians who, after the issue of the Papal Bull of condemnation, have investigated the matter, have admitted that the acceptance of the validity of Anglican Ordinations is possible by

economy and in terms, and the last of them arrived at the conclusion that their recognition should be unrestricted and without terms."

Finally, after referring to the recent recognition of our Orders by the Old Catholics, he writes, "They agree that the Apostolic Succession has been preserved in the Anglican Church. With that judgment some of the Orthodox Autokephalous Churches concur. It remains for the whole Orthodox Church to solve decisively this often-debated question."

JOHN A. DOUGLAS.

II. THE ASSYRIANS, THEIR NEIGHBOURS, AND THEIR COUNTRY.

Mosul and Its Minorities. By H. C. Luke. Martin Hopkinson and Co

THIS is a book which we can heartily recommend to anyone desirous of knowing the facts about a position that is important just now, and in which the honour of Great Britain and the question of the future usefulness of the League of Nations are both very nearly concerned. This is the more needful at a time when the baser Press of this country seems to be more concerned with putting forward *ex parte* statements than with any thought of either the truth of the matter or the honour of the country.

The book gives an account which is at once brief and clear, and also sympathetic and reliable, of most of the various types in that land, where the confusion of Babel has never ceased to this day, and has indeed extended itself from the languages to the very scripts, which one had not hitherto regarded as included in the original confusion of tongues.

The writer does full justice to the martyr spirit of the land—a spirit by no means confined to the Christian elements—which has led so many thousands of its sons to give their lives for often the strangest of faiths, and which has led folk to die with equal devotion, for the names of Christ, of Ali, of Satan.

The best sections of the book are those in which the writer deals with the Nestorians or Assyrians, and it is most refreshing to find an official who can think of those tormented people, not merely as the administrative problem that they undoubtedly are, but as the modern representatives of the most romantic episodes in the whole history of the Church. Mr. Luke's account is almost the first that the reviewer has come across in English, which gives, for instance, any idea of the career of those two strange figures, Barsoma and Mark, the Chinamen from Pekin who rose to the rank of Patriarch and Bishop in the Church of the East. Truth, as so often, quite outdoes fiction when we read of how the Great Khan of the Mongols sent these Christian Chinese as his ambassadors to the Christian Kings of

the West in his effort to get them as allies in his wars against the Soldans of Egypt. The pictures of the Chinaman Barsoma as honoured guest of the Papacy—which received him as Orthodox—or as giving the Eucharist to “Irid Alangitar,” in “Kaskonia,” otherwise Edward I., “roi d’Angleterre” in “Gascony,” show how completely the idea of any schism had dropped out of the mediæval mind. Edward’s declaration to his Chinese guest that it was his hope to go once more on a Crusade in his old age, was never to find fulfilment, but was quite honourably meant.

While doing full justice to the splendid war record of the Assyrians, Mr. Luke hardly mentions the existing contingent of Assyrians in British service, though they admittedly form the most reliable force at the disposal of King Feisul, and one that those responsible for the safety of British officers are glad to have at command. “I cannot allow you to go there unless you have an escort of Assyrians with you,” has been said ere now by senior men to daring young “A.P.O.s.” Kurds and Arabs may fail, but Assyrians at least will not come back without their Sahib.

Mr. Luke’s account of the Yezidis is good and reliable as far as it goes, though slighter. His picture of “Malik Taus,” the “peacock” symbol of the Devil, that is of supreme sanctity (though it much more nearly resembles a duck) is of interest. Those curious to see at least one of these “Sanjaks” can find one in the British Museum, though the bird there shown is of Indian work, and is most likely a substitute for one of the original seven, given to make up for a theft, and stolen in its turn.

We fear that, when the Yezidis told Mr. Luke that Sheikh Adi, their shrine, was never plundered by Kurds, as “they fear Malik Taus too much,” they were saying what they wished to be true, rather than the fact. Sheikh Adi would be even more beautiful and interesting than it is, had plunderers never entered it. One statement made by Mr. Luke comes with a shock of quite personal grief to the reviewer. He refers to the statue of “Melek Nimrud” (otherwise Shalmaneser V.) at Nimrud, as standing still uncovered from the waist up, appealing mutely for kindly burial to protect him from Arab urchins. The writer in his time was so moved by the appeal that Mr. Luke has felt, that he made representations to the British garrison on Mosul, and he certainly understood from the British Colonel in command that he had sent down a fatigue party to Nimrud expressly to put Shalmaneser decently underground, as the government would not put him in the place of honour he merits. This was in 1922, but it seems that the King stands unprotected still—a scandal that could be easily abated.

It only remains to commend the work of Mr. Luke to all readers interested in the land, and to say that all students should be grateful to him, both for his work, and for the good, if summary, bibliography

that he has inserted in the book. Mr. Luke is a worthy inheritor of the fine tradition of sympathy with those under his charge, and of interest in the by-paths of his work, which is one of the secrets of the success of British administrators in the East.

W. A. WIGRAM.

III. THE UNIATS.

The Uniats and their Rites. Stephen Gaselee, M.A., F.S.A., C.B.E.; the Alcuin Club.

STRICTLY speaking an Uniat is a member of a Church, or, as in fact has been nearly always the case, of a schism from a Church, which has entered into an Unia with Rome, whereby on its part the Papal claims are accepted, and on Rome's part, the right to keep all its characteristics not inconsistent with those claims was conceded. That accurate and historical definition, however, does not include the Italo-Greeks who are generally described as Uniats. Mr. Gaselee supplies a practical need, therefore, in classifying as Uniats every "Christian in Communion with Rome who is following some Eastern rite" (p. 6). Of such Uniats, varying from the few thousands whom propaganda has detached from the Coptic Church to the tens of thousands won from the Russian, there are Churches corresponding to every Eastern Church, Orthodox, Monophysite, or Nestorian. A posthumous incomplete work by the late Dr. A. Fortescue is the only book in English dealing with these Churches and the bibliography of the subject in other languages is very scanty. We must, therefore, be the more grateful for this masterly and lucid paper on the subject. Since a truly supra-national Church must give scope for nationalism, Mr. Gaselee's deductions from the wisdom of these modern Popes who have interposed to prevent the assimilation of the older Uniats—most Uniats are quite modern—to Latin rites and customs are pregnant with suggestion for Reunion. The book contains some admirable and unique portraits of Syrian Melchite clergy in vestments, and for this no less than for its valuable letter-press will be of great value to the student.

THE ALEXANDRIAN ELECTION.

BY CANON J. A. DOUGLAS, PH.D.

THE visit of the Patriarchs of Alexandria and of Jerusalem to London for the Nicæan Commemoration in Westminster Abbey was so outstanding an event last summer and the attention attracted by the personality of the Patriarch Photios was so lively that the readers of the *Christian East* cannot but be interested in the election to the Throne of Alexandria which has been necessitated by his lamented death.

Though it contains an Arab-speaking element, the Orthodox laity in Egypt is, of course, almost preponderatingly Greek, and the fact that for ecclesiastical purposes geographical boundaries do not exist among the autokephalous Greek Churches (*i.e.*, of Constantinople, Alexandria, Jerusalem, Cyprus and, last but not least, the Kingdom of Greece) makes the election a matter of active concern to all Greeks, wherever they are, in America as in Europe and Asia. Moreover, it has been as natural and usual for centuries that a vacancy in one Greek Church should be filled by the election of a Bishop from another Greek Church, as it is that a vacant diocese in our Province of Canterbury should be filled by the translation of a Bishop from the Province of York. Thus the Patriarch Photios himself, when elected to the Chair of St. Mark, was a Bishop of the Patriarchate of Jerusalem; and the ex-Ecumenical Patriarch Meletios, who is a candidate, was ordained in the Antiochian Patriarchate, was called to a Bishopric of Cyprus after being Secretary of the Confraternity of the Holy Sepulchre, was translated from Kitium to Athens in 1917 and elected to Constantinople in 1921.

When it is remembered that the Patriarch of Alexandria is in dignity the second Hierarch in the Orthodox Church and that (*c.g.*, it is frequent in Russian and other non-Greek as well as in Hellenic text books of Ecclesiastical Polity to describe the Church as cohering in the five Patriarchs), as such his moral authority throughout the Orthodox World is very great, it will be understood that, although Russians, Rumanians, Serbs and Bulgars, as also the Arabophones of the Antioch Patriarchate would defeat themselves by actively interesting themselves therein, the present election attracts their attention greatly, and that, in affecting the whole Orthodox Church, its result will have repercussions upon their individual national Church life.

In another, but in a very real fashion the personality and outlook of the new Alexandrian Patriarch is obviously not a matter of indifference to those of us Anglicans who are engaged in developing friendship between the Orthodox and Anglican Churches.

The observation that of all things the Greek race loves an election, might be bracketed as alternative to St. Paul's comment upon the Athenians. It was so before Themistocles; and it is still the case to-day. In no country in the world are the people so devoted to newspapers nor are the newspapers so contentiously political. One of the drawbacks of the democratic system is that everything which can be turned into an election is so turned; and the Greeks are fathers and mothers of democracy. That is why we sometimes quite wrongly get the impression that Greek Church life is just a phase of Greek political life. In fact, the political characteristic is merely skin-deep; nor is it altogether unknown in our England that political considerations should be intruded into things ecclesi-

astic. But the result of the Greek passion for democracy is that, though by no means the dominating qualification, the political sympathies of the eligibles have a play in ecclesiastical elections. Nor is it unreasonable, perhaps, that they should; for where there is an election, the effectual influence of the person elected must be operative in the direction of his predilection, and in the Near East it was only yesterday that the Turkish *millet* system, of which the skeleton remains in the organization of the Greeks of Egypt as a civic community, identified Greek ecclesiastical polity with Greek secular polity and made the Patriarch or Bishop the local symbolic head of the Orthodox *rayah* within the area of his jurisdiction. Habits of thought are hard to change and, however remote from politics the attitude of individual Hierarchs, it cannot be surprising that the Greeks have not yet arrived at that virtuous keeping politics out of the Church to which we imagine we have attained, nor that an office such as the Patriarchate of Alexandria is not yet wholly divested of political significance in the minds of the electorate.

If an English Bishop had to be chosen by the suffrages of the parishes in his diocese, a strong Socialist would be opposed by some and supported by others, *mutatis mutandis*, for his politics.

In the past decade the Greek nation has been convulsed by internecine strife as sharp and as bitter as that which produced party divisions among us English after the Great Revolution. First Venezelists and Constantinists, and then their successors, Royalists and Republicans, have fought each other incessantly, sometimes with pistol and gun, and sometimes with democratic political weapons. It was impossible that that struggle should not have its reaction in the Alexandrian election or that the political views of the owner of each name put forward should not be diligently canvassed. It is noteworthy—and happily—however, that, though two or more of the candidates have played a part on one or other political side, they have other and very strong qualifications for the high office which is to be filled. Thus, though it has weight, the political issue at Alexandria is far from supreme.

On the other hand, just as among us Anglicans there are acute religious controversies, so the whole Orthodox World is divided by controversies which, if incipient, are none the less very real, and in a measure analogous to our own. As yet, it is true, these controversies have not assumed openly the form of doctrinal controversies, though long before the War a fundamental difference of outlook between certain schools of thought pointed to the probability of acute conflict between sections resembling our Conservatists and Modernists. That that conflict has not broken out is due probably no less to the wonderful sense of unity which possesses the Orthodox than to the tragedies through which the Near East is passing. But the material for doctrinal parties is there. If moral discipline among the Orthodox

is too strong to permit the kind of vagaries in regard to doctrine and worship with which we are familiar in the West, there is another field in which there was necessarily even before the War a difference of opinion, and in which various events have divided the whole Orthodox Church into opposing parties—that is the practical field of custom and canonical observances which bear upon everyday life. That difference was deepened after the Armistice. Thus a change of the Kalendar was advocated by many of the intelligentsia in order to bring the Balkans into line with that of Western Europe and to decrease the number of weekdays in the year upon which work is forbidden. The second marriage of the clergy was pressed for, especially in Serbia, where the cruelty of invasion has widowed many priests. Leave to cut their hair and to wear dress of the type worn by Western clergy when away from ministerial duty was desired in many Orthodox centres. And so on.

The discussion of all these reforms was generally admitted *per se* to be reasonable, and their mooted did not create party spirit. On the other hand, many conservatives saw no reason for innovation or were opposed to it altogether, and were suspicious that a change in the *lex vivendi* would be the beginning of a change in the *lex credendi*. Further, others, who did not share their dislike or suspicion, held that the alteration of ancient tradition required mature consideration and that all such reforms should be postponed until the convention of an Œcumenical Council.

In 1923, however, a "Pan-Orthodox Conference" assembled at Constantinople at the invitation of the Patriarch Meletios IV., and passed resolutions recommending the autokephalous Churches to adopt a new Kalendar—not the Gregorian as is often said, but one devised on more accurate scientific data, though to the man in the street indistinguishable from it—the authorisation of the second marriage of the clergy, the annulling of monastic vows taken before the age of 25, and other changes.

Some of these reforms were adopted, *e.g.*, the change of the Kalendar, by some of the autokephalous Churches, *e.g.*, by the Churches of the Kingdom of Greece, of Serbia, of Rumania, etc. Other Churches, such as the Russian—both the Patriarch Tikhon and the Karlowicz Synod not doing so—and the Patriarchates of Alexandria, Antioch and Jerusalem, declared that the Constantinople Conference was not representative of the whole Orthodox Church, and that until Œcumenical, *i.e.*, general, consent in favour of its recommendations prevails among the particular autokephalous Churches, no single Church can adopt any one of them, especially such as annul the canons of an Œcumenical Council or a custom dating from the first nine centuries.

The situation therefore contained all the material necessary for a schism. Happily the truly supra-national solidarity of the Orthodox

has obviated one. Nevertheless, the controversy which has arisen has been of the nature of a *paroxysmos*, upon the rights and wrongs of which, since I am not an Orthodox, I am not equipped to form a judgment and, since I am an Anglican, I have neither mind nor warranty to express an opinion. If I write of it here at all, it is because, in an election such as that in progress at Alexandria, it is inevitable that it should form an issue of far greater moment even than the political questions of the day.

It will be germane to this article, however, to point out that of the two parties into which this controversy has split the Orthodox, the Patriarch Meletios, who abdicated the Ecumenical Throne in 1923 and is now living at Kephissia, near Athens, at once became the symbol of the one and the Metropolitan Anthony of Kiev, with the late Patriarch of Alexandria, the open leaders of the other.

The lamented death of the Patriarch Photios occurred in September last, and after the suitable period of mourning the Locum-Tenens, Theophanes, Metropolitan of Tripoli, together with the other four Bishops of the Patriarchate as Synodals—there is no permanent Synod of the Patriarchate, as there is of that of Constantinople—proceeded to prepare for the filling of the “widowed” Throne. For the election of a Patriarch of Constantinople there exists an elaborate law which, alas! cannot be put into effect, thanks to the handiwork of the Kemalist hordes. A very adequate description of its working was given in the *Christian East*, Vol. II, No. 2, pp. 64 *et seq.* By it, as by canon law, the election should have taken place within 40 days of the vacancy. That, however, was plainly inconvenient, if not impossible. Further, there was, and indeed has been for some centuries, no precise and prescribed method of election to the Throne of Alexandria. Many canonists were, therefore, of opinion that it lay in the power of the Locum-Tenens with his co-Synodals to adopt any method within the purview of the canons of the Orthodox Church, which they might decide to be most expedient. They proceeded, accordingly, with the co-operation of the Communities of Cairo and Alexandria—i.e., of the representatives of the Orthodox parishes in those cities and their environs—to prepare the customary list of three eligibles from whom the final selection might be made. As I am informed, their voting had produced the *Katalogos* of Germanos, Archbishop of Thyatira, Meletios Metaxakis, ex-Ecumenical Patriarch, and Chrysanthos, Metropolitan of Trebizond—the order showing the voting—when pressure from the Egyptian Government and from the other Orthodox Communities of Egypt caused them to desist, and to agree to follow the precedents of the election of the Patriarch Photios twenty-six years ago. The essential feature of that method was that a preliminary list of eligibles was prepared by a large Electoral Assembly consisting of all the clergy of the jurisdiction and of between 200 and 300 lay delegates representing the Orthodox communities

of the Patriarchate and certain professional classes—the latter category being electors in all such elections under the Turkish régime owing to the fact that in the Ottoman system the Patriarch was the head of the Orthodox *millet* in its civil as well as in its spiritual affairs.

Of those eligibles, as viceroy of the Sultan, of whose dominions until the Great War Egypt theoretically had been a part since the opening of the sixteenth century, the Khedive of Egypt exercised the right of striking out any name he chose, just as once at a Papal conclave the Emperor of Austria and other Roman Catholic sovereigns exercised the right of objecting to cardinals as ineligible for the Papal Throne.

The list so prepared was voted upon by the Assembly, Photios, then Bishop of Nazareth, being the final choice.

Accordingly, with the concurrence of his co-Synodals,¹ the Locum-Tenens issued an Encyclical, which is published in the Patriarchal official bi-weekly, *Panlaenos*, for November 14th, convening an electoral Assembly to consist of all the clergy of the Patriarchal jurisdiction not only in Egypt but in Abyssinia, Libya, etc., and some 200 lay delegates from the several Communities of the jurisdiction and from the various professional and trade guilds.

The final session of the Assembly for the final election is fixed for February 3rd (January 20th, O.S.), after which the names on the *Katalogos* will be submitted to the Egyptian Government. On its return with or without deletion the election will be made, all members, of whatever category, having equal votes.

Meanwhile a preliminary *Katalogos* has been prepared with Nikolaos, Metropolitan of Nubia, Germanos, Archbishop of Thyatira, the Patriarch Meletios, and Chrysanthos, Metropolitan of Trebizond, in the first list, and in the second, the ex-Œcumenical Patriarch Constantine, the Locum-Tenens (Theophanes, Metropolitan of Tripoli) and the Metropolitan of Leontopolis.

Inasmuch as five of these seven candidates are among the twenty most noticeable ecclesiastical personalities in the Greek world, and only three of them have connection with Egypt, and inasmuch as two of them have played a conspicuous public part in recent controversies, the complexity of the election will be apparent.

The Metropolitan of Nubia is a relatively young man, on the sunny side of fifty, a fine scholar and prolific writer, courtly and charming, with a very wide purview, modern in thought, but distinctly conservative as a theologian. In Egypt he has been a dominating personality for several years and, while the reverse of countenancing anything subversive of Orthodox Faith and Practice, is the leader of the younger and more progressive Greeks of Egypt. He has represented the

¹ The Patriarchate of Alexandria has no permanent Synod. There are seven dioceses of the jurisdiction, the Metropolitans of three of which—Tripoli, Nubia and Leontopolis—are candidates in the present election. The other four dioceses are Ptolemais, Pelusium, Memphis and Axome, the last two being now vacant.

Patriarchate on most of the Committees for the World Conference of Faith and Order and of Life and Work, and on similar bodies. The favourable impression which he made on all who came in contact with him in London last summer when he accompanied the Patriarch Photios to London for the Nicæan Commemoration was profound.

Of the Archbishop of Thyatira or of the Patriarch Meletios there can be little need to write here.

When the former was sent to London in 1922 by the latter as Apokrisarios of the Œcumenical Throne to the Archbishop of Canterbury and as Greek Exarch of Western Europe, he was well known as a distinguished scholar and head of the Theological College of Halki. Since then he has become a familiar and always welcomed personality in our English life. Oxford has given him an honorary D.D. On the Continent he has made no less mark wherever he has gone. Thus he was one of the Presidents of the recent Life and Work Conference at Stockholm. It is to the fact that he has been a most successful ambassador of Greek Orthodoxy no less than to the fact that no one can place him in regard to the controversies to which I have referred, that I attribute his nomination without his knowledge or work, as one upon whom all parties of every kind could agree.

As to the Patriarch Meletios, there are few men for whom I have a greater admiration and, if I may say so, affection. Of splendid vision, energetic, decisive, lovable, he has done great things and will yet do great things. Like most great men who hold high positions in times when action is needful, he possesses the quality of inspiring intense loyalty and enthusiasm—and almost irreconcilable antipathy. The part he played as Venizelos' friend in Athens during the tragic years of Greek indecision during the War 1917-8, and his short but crowded and vigorous Patriarchate at Constantinople, 1921-3, has left him, perhaps, the most loved and hated, as well as the best known, of all Orthodox hierarchs. In London we know him well, and value him for himself.

Chrysanthos, Metropolitan of Trebizond, again, is a man whom one has only to know to appreciate, and on each of his visits to London has won golden esteem from all with whom he came in contact—as a scholar, a statesman, and an enthusiast for the Kingdom of God. In outlook he is the diametrical contrast of the Patriarch Meletios, to whose election to the Œcumenical Throne he led the opposition, coming to London, indeed, after its completion, to protest against it to the Government of Great Britain as the Occupying Power on the ground that it was uncanonical.

Very many Greeks of Egypt are Royalists, and his candidature is unquestionably strong because of his Royalism.

The ex-Œcumenical Patriarch Constantine, whose courageous stand against the Kemalists and expulsion by them in January, 1924, won him the admiring sympathy of us all, belongs to no party, political or ecclesiastical. The Athens Government is reported to

favour his candidature; and his past services no less than his personality give him strong claims upon the vacant office.

I was privileged to see much of Theophanes, Metropolitan of Tripoli, twenty years ago, and renewed my acquaintance with him last May. Though his reputation is local to Egypt, his long services, tact, and high character, indicate that he would make an altogether wise, good and acceptable Patriarch. Like the Metropolitan of Leontopolis, with whom alone of the seven candidates I have no personal acquaintance, but of whom all men speak well, he has strong support, just because he is a Bishop of the Patriarchate and has earned general appreciation and goodwill.

If I were Orthodox and were called upon to give the casting vote in this election, doubtless I should have views upon its varying issues and should find no difficulty in deciding for which of the candidates to give it. But among the men, as men, themselves, I should find it hard to decide; for each of them is a worthy and adequate candidate for the Patriarchal Chair, high dignity though it be. Or if I were an Anglican resident in Egypt, with a first-hand knowledge of local requirements, I might be a partisan of one or the other among them.

But writing as an Anglican whose first thought and business it is to work to prepare the *terrain* for the Reunion of the Orthodox and Anglican Churches, I am bound to rejoice that each and all of the seven candidates are devoted and enthusiastic friends of the Anglican Church.

If by espousing openly the cause of any one of them I could ensure its success, I would not do so, not only because, since I am Anglican and not Orthodox, my action would be a preposterous intrusion into the domestic affairs of the Orthodox Church, but because for the cause of Reunion, whichever of them may be declared Patriarch of Alexandria, all will be well. If I did not think that it would be so, or whatever my private predilection, as decided by my private sympathy in regard to the controversial issues at stake, I should still hold that, even if I could decide the election by declaring publicly my private mind, I could do no greater disservice to our movement than to intervene in an election of this nature.

That Providence is working for the end which we have at heart is, I hold, plain from the list of the present candidates for the Throne of St. Mark.

There is one thing, however, about which we may well be anxious. It is reported that the Egyptian Government is advising the King of Egypt to exercise his legal right of striking out from the *Katalogos* names of anyone whom his advisers think undesirable. That a Moslem should have power to do anything of the kind is monstrous and a violation no less of decency than of liberty. If that privilege be used, it may unhappily be construed as being inspired by the British Residency, but the resentment and indignation which it will arouse will be shared assuredly by all of us Anglicans.

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